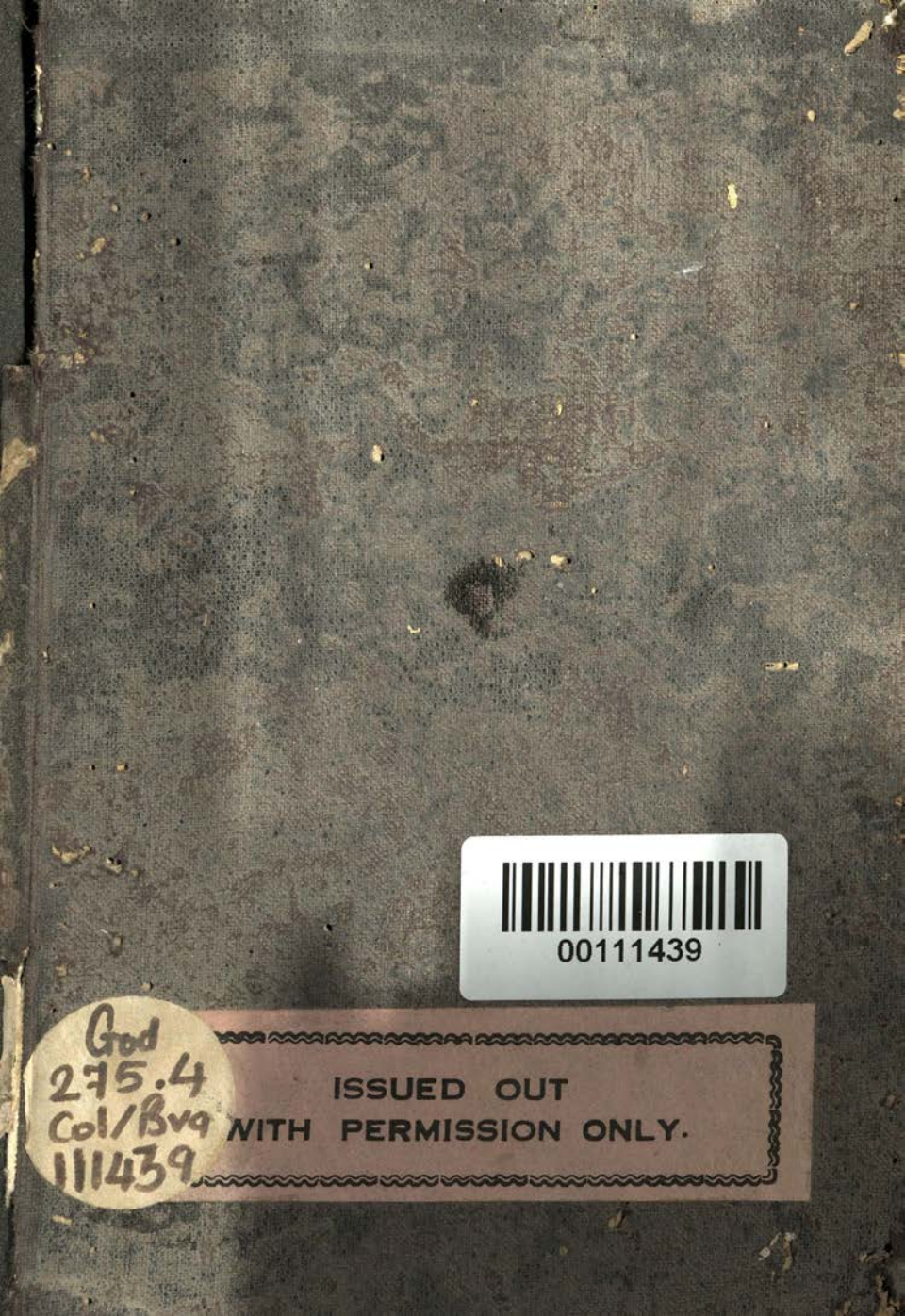
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Collet Sophia Dobson -

Brahmo year-book for 1880 brief records of work and life in the theistic Churches of India. 1880

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PREFACE.

The last Anniversary of the Brahmo Somaj completed the first half-century of its existence. In the present *Year-Book* I have endeavoured to give a general review of the progress which has been made during that time in the chief Somajes of India, selecting about thirty of these for special detail, and reporting at some length of their proceedings during the last three years. From these reports it will be seen that there is a normal type for the Brahmo Churches, of which the following are the chief features.

Religious.—(1) Congregational Worship at least once a week, and sometimes oftener.
(2) Religious Festivals on special occasions.
(3) Strictly Brahmic ceremonies for the observances relating to birth, marriage, and death.
(4) A *Sangat Sabhá*, or religious conversation class for the more zealous members.
(5) A Theistic Library.
(6) Diffusion of Theism by means of (*a*) Mission tours, (*b*) Tracts, or (*c*) a Periodical.

Philanthropic. (1) Charitable donations to the poor and disabled.
(2) Dispensaries for the sick.
(3) Societies for the discouragement of intemperance, premature marriage, and other prevalent evils.

Educational. (1) Instruction of Women, by various methods.
(2) Schools for (*a*) Boys and (*b*) Girls.
(3) Night Schools for Working Men.

Of course these features are developed with great variety of combination in the various Somajes, and as they depend greatly on the energy of leading individuals, the removal of one or two active members from a Somaj (which frequently occurs in the perpetually changing system of the Indian Civil Service) often causes a serious decline in its prosperity. It is only when the permanent residents are thoroughly in earnest, that a Somaj really takes root in a given locality, and the floating religiosity of the liberal Indian develops into the fixed principles of the true Brahmo. That such is already the case in many a Somaj will, I think, be apparent from the present records. The names of Konnagar, Dacca, Bágháchrá, Nowgong, Láhore, Ahmedábád, Hyderábád (Sindh), and Bangálore (not to mention others), are instances in point. But beyond doubt, the Somaj which approaches most nearly to the normal type and combines the largest proportion of its features, is the Sádháran Brahmo Somaj of Calcutta, as will be seen by the full reports of its proceed-

ings, and the various writings or addresses by its members, given in the following pages. Much regret has been expressed by outside observers that this Somaj possesses no great leader whose predominant genius might mould and sustain his followers, and stamp his mark upon contemporary thought. This regret appears to me to miss entirely the true lesson of the situation. Nothing is easier to the Asiatic mind than unquestioning submissive devotion to a heroic fellow-creature. That is the easy and pleasant duty of a child-like people, and so long as the hero is to be had, and is worthy of loyalty, all goes well. But childhood passes, and manhood begins. What is wanted, then, is not merely the reliance of the inferior upon the superior, but right relations between those who are virtually *equals*. Loyalty to the *res publica*, combined with the readiness to serve it at the sacrifice of all personal ambition or selfish desire, implies a far higher development of character than mere passive obedience to a fellow-mortal.

Now it is perfectly clear that the Sádháran Brahmos have fairly entered upon this constitutional course, and are really acquiring habits of mutual help and combined action which have already accomplished excellent practical results, and are, in themselves, a most wholesome discipline. Such an advance as this, in the pursuit of the public good, should rather be a subject for congratulation than for regret; and the time must come when this will be recognized by outsiders.

Meanwhile, European interest in the Brahmo Somaj, after flagging considerably during the schism of 1878, has shown signs of revival. The *Revue des Deux Mondes*, in its issue for Sept. 15, 1880, contained a long article entitled "The Fiftieth Anniversary of the Brahmo Somaj; an Essay on Natural Religion in Modern India,"—by Count Goblet d'Alviella, author of a little volume of travels in India ("Inde et Himalaya") which appeared in 1877. This Essay (though not free from occasional inaccuracies on minor matters of fact) is very ably written, and tells many of the episodes of Brahmic history, especially the schism of 1878, very graphically. The author's final judgment on that head is that the Sádháran B. S. "appears to be henceforth unquestionably called to take the direction of the movement which the Church of Keshub seems to have lost beyond recall."

Since then, on Nov. 15, 1880, Professor Monier Williams, C.I.E., delivered a lecture before the Royal Asiatic Society, London, on "Indian Theistic Reformers," which I had the pleasure of hearing, and which will appear in the R. A. Society's Journal for January, 1881. It was almost entirely devoted to the history of the Brahmo Somaj, which it epitomized from the time of Ram Mohun Roy (of whom a full and instructive account was given) down to the present day. The Professor concluded by expressing cordial sympathy with the noble reformers who need every en-

couragement to persevere in their hard struggle with the prejudices and ignorance of their countrymen.

Of this lecture the *Times* of Nov. 17 published a report which closed abruptly with some utterances of Mr Sen's, omitting all mention of the Sádháran B.S. This brought a letter from the Rev. C. Voysey in the *Times* of Nov. 20, to say that "K. C. Sen is almost universally repudiated by Hindu Theists." Upon this followed (*Times* of Nov. 24) a letter from Professor Max Müller, saying that Mr Voysey's statement will "surprise and pain" many of Mr Sen's "old friends and admirers in England," who have watched his course "with ever-increasing interest, though at times not without serious misgivings." . . . "His utterances of late have shown signs, I am sorry to say, of an over-wrought brain and an over-sensitive heart. He sometimes seems on the verge of the very madness of faith. But I fear for his health and his head more than for his heart." The whole letter manifests a generous and excellent spirit, and I would gladly leave it uncontroverted. But we must be just to the Brahmo Somaj, as well as generous to Mr Sen. The questions at issue are personal only up to a certain point. If Mr Sen's teaching has ceased to be Brahmic, and if the great majority of the Brahmos have ceased to accept it, such a two-fold fact is final, whatever may have been its causes. Henceforth, the problems of his personal character or faith, though deeply interesting to those who have once known him, cease to be of vital concern to the Theistic Church of India, which must pursue its own life independently. I do not urge this in any cynical spirit towards Mr Sen, but from the earnest desire that that noble Church should not be ignored for the sake of its once-brilliant leader. Let any one compare the proceedings and writings of Mr. Sen's little coterie with the records of the other Somajes, as given in the following pages,—and especially with the reports of the Sádháran B. S., and then say in which quarter resides the true hope for the religious reformation of India. If we cannot resuscitate the Brahmo leader of 1870, let us at least open our eyes to recognize the not less noble reality of the Brahmo Church of 1880.

In the hope that that Church may grow in grace and truth with every advancing year, I close these imperfect chronicles, thanking heartily all the friends who have assisted me in their compilation.

S. D. C.

33, Hamilton Road, Highbury, London.
December, 1880.

Errata.

Page 39, line 10. For "lately," read "at one time,"
Page 48, line 24. For "divine vision," read "divine light."
Page 98, line 23. For 179 read 178. Lines 24 and 27, for December read November.

RETROSPECT OF THE YEAR 1879-80

Introductory.

Before commencing a review of the past year, it may be well to touch upon a few fundamental points which need recapitulation.

The experience of the last two years has shown quite unmistakeably how very little of the Brahmo Somaj is known or comprehended by Europeans, whether in England or in India. The popular impression seems to be that the Brahmos are (or were) simply the followers of Keshub Chunder Sen; and when his unsatisfactory conduct in 1878 had caused an extensive schism, the whole Theistic movement was supposed to have collapsed, or, at best, to be only dragging out an ignominious existence in petty quarrels, not worth investigation. Those Europeans who still hope for some good work from K. C. Sen, and those who have renounced that hope in disgust, are mostly alike under the delusion that whether for good or for evil, he *is* the Brahmo Somaj, and has been so from nearly the beginning of its history.* Now what are the facts? The Brahmo Somaj was established some years before K. C. Sen was born, and had passed through more than half of its career (1830-1858) before he ever heard its name. That his accession to it was of first-rate importance to the Somaj, and that his genius and energy, during the fifteen years of his chief influence (1860-1875), so greatly benefited the Church as to give rise to the popular identification of it with his name, are undoubted facts, bound up in the history of the movement, and not to be forgotten now. But even during that period, other Brahmos in various parts of India were doing noble work, without which the ablest leadership in Calcutta would have lost half its effectiveness. And when, in 1875, K. C. Sen began to diverge seriously from the normal type of Brahmoism, both in doctrine and practice, his power began to forsake him, till the shock of his utterly un-Brahmic conduct in 1878 shattered his reign for ever. This tragical break-up of what was once a great and good influence has been a grievous calamity for the Brahmo Somaj, and must ever be deeply regretted by its friends. But the Church is greater than any one of its members. It existed before K. C. Sen, and has shown itself abundantly capable of surviving him. There is not the least doubt that with the schism of 1878, a new period of Brahmic life set in for the Bengal Somajes which has already achieved more than has been done for many years under K. C. Sen; while in the independent Somajes of Western, Northern, and Southern India, the activity of the local Brahmos has decidedly increased. In fact, the popular

* Since this was written, a noteworthy exception has appeared in an able sketch of the Brahmo Somaj in the *Revue des Deux Mondes* for Sept. 15, 1880, a notice of which will be found further on.

European notion that the Brahmo Somaj has suffered shipwreck is so curiously remote from the actual truth, that it could never have gained currency had not the real state of the movement been a blank page to the outside public. In these Year-Books it has been my endeavour to supply such representative facts as might help to fill that blank page; but my space does not admit of much detail, and hitherto it has not been possible to do even scanty justice to the fullness and variety of Brahmic life whose records lie before me in rich superabundance. In the present Number some more adequate representation of this will be attempted. But in the first place it may be well to take up the primary question, "*What is* the Brahmo Somaj? Of what does it consist, and where must we look for its central forces?"

The Brahmo Somaj, or Theistic Church of India, consists of about 130 small churches scattered over that country, of which a list will be found further on. But these names represent very unequal realities, both as to the number of members in each Somaj, and as to the quality of their Brahmoism. The number of members ranges from 3 or 4 to 10, 20, 70, 200, or 300. Sometimes a small Somaj exerts an active influence for good in its locality, being strong through its fervour and courage. Sometimes, alas! a comparatively large Somaj is weak through its deficiency in those qualities. Each of these Somajes is independent, but several groups are more or less closely linked together by special affinities, and rely to a considerable extent on the guidance of local leaders, some of whom are men of excellent ability and of good standing in various professions. The chief originative and organizing forces of the movement have doubtless always been found at Calcutta; but these would lose half their significance were it not for the provincial Brahmoism to which the maturer thought and action of the metropolitan Theists supply counsel, coherence, and support. Thus the Brahmo Somaj may be fairly regarded as a sort of federation, with various centres of influence, in which centres the strength or weakness of the community is to be chiefly sought. To sketch the most salient features of these various groups, briefly noticing their past history, and tracing their latest progress, will be the aim of the following pages.

The Metropolitan Somajes.

1. The Sádháran Brahmo Somaj.

Of the three chief metropolitan Somajes, the Ádi Somaj and the Brahmo Somaj of India have each held the first place in their time. But there can be no doubt that as representative centres of the Brahmo Church, their position is now secondary to that of the Sádháran Brahmo Somaj, which, though not three years old as a

separate organization, includes many of the oldest and most experienced Brahmos, and has taken the initiative in propagandist and philanthropic work with so much effectiveness as to entitle it to the first place in our record.

Let us commence with the following report of the last Anniversary Festival, slightly abridged from the *Brahmo Public Opinion* of January 22 and 29, and February 5, 1880.

THE ANNIVERSARY FESTIVAL OF THE SÁDHÁRAN BRAHMO SOMAJ, 1880.

Saturday, January 17.—Special service at 45 Beniatola Lane, to open the festival. Pandit Sivanáth Sástri preached an appropriate sermon, illustrating the spirit in which Brahmos should join the ceremony. According to him, the Brahmo Somaj was a channel for the operation of the saving power of God, and these festivals are the yearnings of a whole community for greater and steadier communication of that power. Whilst freely admitting the usefulness of such occasional festivals in various other ways, such as arresting the attention of an apathetic multitude, encouraging the drooping spirits of adherents, &c, he laid principal stress on this spiritual mission of the Brahmo Somaj, and earnestly advised his hearers to approach the festival in that spirit, with prayerful hearts, that the spirit of God may visit and bless us.

Sunday, Jan. 18.—This morning opened with divine service conducted by Babu Umesh Chandra Datta. He urged upon the congregation the necessity of communing in spirit with the pious and holy men and women of all times and all countries. In the afternoon all sections of the community, with the exception of Babu K. C. Sen and his personal adherents, met at the house of the venerable chief minister of the [Adi] Brahmo Somaj, to celebrate the memory of Rájá Rámmohun Roy as in last year. The gathering was large, numbering about six or seven hundred. The proceedings commenced with a hymn and the election of Babu Shib Chunder Deb as the chairman. Babu Dvijendranáth Tágore made the first speech, during the course of which he explained the objects of the meeting and expatiated on some of the Rájá's ideas. The next speech was Babu Becharam Chátterji's, a minister of the Adi Brahmo Somaj. Becharam Babu described many of the glorious achievements of the Rájá, vividly delineated his sincere love of truth and the many-sided nature of his gigantic intellect. His speech was earnest and eloquent, and in many portions even touching. Then followed the speech of Babu Nagendranáth Chátterji, who moved a resolution to the following effect:—"That the sympathy and grateful appreciation of this meeting be accorded to Babu Rájnáráin Bose and others who have been for some time past trying to call a large meeting representing all sections of the community, and that they be requested to carry this purpose into practice." The mover of the resolution said that all those who were individually or sectionally moving in this matter should gladly join in this larger movement on a more catholic basis. One of the gentlemen present suggested the propriety of including in the resolution the promoters of the late Rámmohun Roy meeting at the Albert Hall; another gentleman suggested a good biography as a good memorial for the Rájá, whilst a third wandered further from the main point at issue and talked of a Rámmohun Roy Library at Rádhánagar, the Rájá's native village, and so on. After a little irrelevant discussion Babu Nagendra Náth Chátterji's proposition as it stood was put to the vote and was carried by an overwhelming majority. The meeting closed with a hymn, after which many proceeded in a body to the hall of the Adi Brahmo Somaj and sang together the celebrated hymn *Jayadeva, Jayadeva*. In the evening, service was conducted by Pandit Bijoy Krishna Goswámi. The attendance was unusually large, and the whole service was interesting and instructive.

Monday, Jan. 19.—There was morning service by Babu Aditya Kumár Chátterji. In the afternoon there was the novel and interesting scene of the children's gathering. The Brahmo children, numbering about a hundred of all ages, were first divided into two opposite rows on both sides of the pulpit, the boys occupying one and the girls another. When the time for commencement of the service arrived, garlands of flowers were placed around their necks, and each was furnished with a little nosegay. The proceedings commenced with a hymn and a short discourse and prayer by Babu Umesh Chandra Datta, after which the boys began the song, to which the girls responded. The following is a translation of the new song specially composed for the occasion:—

Boys.—Hear, O sisters, the glad news: the darkness that covered our country is passing away.
Girls.—Let us then, O brethren, in a joyful chorus sing the happy song.
Boys.—The darkness of ignorance is being dispelled; hear, O sisters, this glad tiding.
Girls.—What a glad message you bring to us, O brethren! our slumber is gone and you have given us great pleasure.
Boys.—It is not needless that we call you: unassisted and alone how can we go to work?
Girls.—Go on without fear, we, your sisters, shall accompany you.
Boys.—If we brothers and sisters work together, a good day will dawn upon us.
Girls.—Grant, God, [that] that day may soon come and we may feast our eyes with the sight.
Boys.—When you sisters are by our side, we need not mourn for being alone in this world.
Girls.—Mourn not, O brethren, be not despairing; the lethargy of sleep shall no longer be in us.
Boys.—The day is advancing, be not sluggish; rise, O rise, all ye daughters of this land.
Girls.—Lo! we are awake and have opened our eyes; lo! your sisters are by your sides.
Boys.—Now let us go and sing with one voice at the doors of our countrymen:
Girls.—Let us go and tell them, "Oh do not waste your time in this way."
Boys.—Awake ye, all good-hearted people of this country, we call you!
Girls.—See, oh see, how the woman of India is weeping in your homes.
Boys.—Where art thou, O God! the ocean of mercies! this is the prayer of us all, brothers and sisters:
Girls.—That thou vouchsafe unto us thy mercy, and remove the sufferings of thy daughters.

After the above verses were sung, Pandit Sivanáth Sástri delivered a short address, explaining some of the ideas contained in the preceding verses. The proceedings ended with a hymn sung by the children in a chorus. The children were afterwards treated to sweetmeats.

Tuesday, Jan. 20.—There was morning service in the new Prayer-Hall, conducted by Pandit Rám Kumár Vidyáratna, and in the evening the annual meeting of the Theistic Society, when Pandit S. N. Sástri delivered a lecture in English on the "Great Crisis and its important issues."

Wednesday, Jan. 21.—The whole of this day was taken up by the Brahmica ladies. In the morning there was the anniversary service of the Brahmica Somaj. The service was partly conducted by Pandit Bijoy Krishna Goswámi and partly by Babu Umesh Chandra Datta. About 100 Brahmica ladies assembled. Some of the ladies read very nice discourses, and some excellent hymns were also composed by them, specially suited to this occasion. The singing was conducted by the ladies themselves, which was quite successful. The sermon of Pandit Bijoy Krishna Goswámi was very impressive and the ladies seemed to enjoy the festival with their whole hearts.

During mid-day the ladies were entertained with *prîti-bhojan* in a neighbouring house. The cheerful alacrity with which they served each other and the great enthusiasm they manifested in the proceedings of the day filled every heart with joy and thanksgiving. In the afternoon the ladies again met in the Prayer-Hall to hold the anniversary meeting of the Ladies' Association. One of the sisters occupied the chair. Mrs. Bose, the Secretary of the Association, opened the proceedings with a prayer. Then followed the reading of a few papers composed by the ladies,—one of which was a poetical effusion by one of our girls. The hymns composed and sung by the ladies were excellent both in point of sentiment and style. The proceedings of the meeting closed with a short address delivered by Pandit Sivanáth Sástri, who had been kindly invited by the ladies to address them on this occasion.

The Ladies' meeting broke [up] at about 6, and the Hindi lecture of Pandit Sivanárayan Agnihotri of Láhore commenced at 7 p.m. There were about 400 or 500 persons present. The discourse opened with a hymn in Bengali. The subject of the lecture was, "The real source of national improvement." The Pandit addressed the audience in such sweet and simple Hindi that everybody could understand him. The treatment of the subject was so clear and lucid that it evoked warm applause from every side. In discussing the question of national reform, the Pandit took his firm stand on individual character as its basis. He deplored in round terms the sad fact that education given in our universities up to this time, has not succeeded in developing sterling qualities of character. He took care to make an exception in favour of many who are real ornaments of native society. That portion of the discourse where he pathetically alluded to the inherently low idea about the position and destiny of woman in society, which prevails in this country, was specially pathetic. He gave illustrations from practical life, which were very interesting. The Pandit concluded his lecture with a prayer which was equally touching.

Thursday, Jan. 22.—There was divine service in the morning, and in the afternoon there was the special meeting of the Sádháran Brahmo Somaj. The proceedings opened with a hymn and prayer. The first thing that engaged the attention of the meeting was the question of the Trust-Deed. The Secretary of the Trust-Deed Sub-Committee first read the elaborate report of the various stages of progress of the important document, along with a systematically arranged *précis* of the opinions of the different parties consulted. It appeared from the report that the Deed was first drafted by a Sub-Committee, then carefully considered by the Executive Committee, then referred to Mr. Phillips, a competent counsel of the High Court, after which it was printed and widely circulated both here and in Europe. Many of the suggestions made by the parties consulted have been incorporated into the Deed. The Deed after much discussion was slightly modified and adopted in the altered form. The next business that occupied the attention of the meeting was the nomination of some gentlemen as Trustees. The names of these gentlemen with an official account of the proceedings will be published in future. The next business that came up before the meeting was the appointment of Pandits Bijoy Krishna Goswámi, Rám Kumár Vidyáratna, Sivanáth Sástri, and S. N. Agnihotri, as missionaries. It will be remembered

by our readers that it forms a part of the plan of the Sádháran Brahmo Somaj to recognize the works of all lay workers, by formally acknowledging them as our missionaries. Pandit S. N. Agnihotri comes under this class. He is at present employed in other secular duties, but the manner in which he labours in the cause of Brahmoism eminently entitles him to be reckoned as one of our missionaries. The consideration of the Mission Rules, which according to the list of business published with the notice of the meeting should have been taken up at this meeting, was postponed for want of time, and the meeting was adjourned to Wednesday next.

Friday, Jan. 23.—The morning service was conducted by Pandit Sivanáth Sástri. He preached a sermon on the "Tides of the spirit," how the divine influx visits the soul, and how like good farmers we should timely open all the channels and watercourses of the inner fields, so that the swelling tides of the spirit may find an inlet into them. In the evening was the anniversary of the Students' Service. Pandit Sivanáth Sástri conducted the service in English and preached a sermon on the Sanskrit text, "I shall not forsake God for he has not forsaken me." Both the service and the sermon were very impressive.

[The following report of the sermon, published subsequently, is too interesting to be omitted.—Ed. *Year-Book.*]

"God has not forsaken me and I shall not forsake him," so cried the Rishis of old. It is not a mere expression of hope, but an affirmation of a solemn conviction. It is the assertion of a spiritual fact—viz., God never forsakes man. God never forsakes man,—what does this expression mean? Explained in a general sense, the truth is so palpable and commonplace that the doctrine is scarcely worth stating at all. For it is a truism to say that every particle of our body, every energy of our mind is kept together by the Divine will, and forsaking by God means their total disintegration, or our utter annihilation. In this sense none of us is forsaken by God—nay, not even the blackest of sinners. But the expression "God has not forsaken me," has another and a loftier meaning. It means that God is always *after us*; he never relaxes his energy in chasing the sinner from heaven to hell till he submits to the terms of salvation. We often hear of a God-seeking man, but we seldom hear of the man-seeking God. Yet it is a fact in the spiritual world. The doctrine is not at all new. What, for instance, is the doctrine of incarnation believed by the orthodox portion of our countrymen and by whole Christendom? The cardinal point in such a doctrine is the idea that God comes down to help weak humanity. Ask a sincere Hindu, and he would immediately tell you that the highest of his Gods came down more than once, subjected himself to the trials and sufferings of human existence, with the object of carrying away the burden of misery that weighed on the world. Ask a sincere Christian, and he would exultingly point to the central figure of his dispensation and declare how God took upon himself the limitations of humanity, how he came down to live and work amongst the sons of men, how he patiently bore the agonies of a most cruel and torturing death—so that our souls might be cleansed by his blood. There is something exquisitely beautiful, infinitely captivating in the idea itself. God is not only *after us*, but his anxiety to save us is so great that finding his children unable to rise, he humiliates himself. It is the mother stooping to lift up the child from the dust. Whether it is necessary for God to suffer humiliation to save his children, or [whether] there are other ways and other laws for man's salvation, is a question which we will presently discuss, but one thing is very clear. This and all kindred doctrines point to the same spiritual truth—viz. God has not forsaken man. A just appreciation of this truth inevitably leads to the spontaneous exclamation—"May I never forsake him"—which means

willing submission to the conditions of salvation. Now the question arises, what are those conditions? How can weak and erring man feel himself elevated, unless God chooses to raise him up? Man surely needs a lifting power, the communication of a new energy, a force coming from without, to impart strength to his shattered resolves. This power is in God, and from God it must be communicated to the soul of man. For the purpose of such communication it is not needful that God should suffer the bonds of flesh, or that he should taste the bitter cup of human woe, but the spiritual experience of every prayerful man amongst us would tell him that there is a Law, by virtue of which the soul is drawn up towards God, as are the waters of the sea towards the moon. This Law of the spirit is the secret and mysterious Law of Love. Love opens the channel of communication between soul and soul. It has an imparting power, which we witness even in our daily intercourse with each other. The Law is the same as regards our intercourse with the Supreme Spirit. What we want for our salvation is the thorough establishment and unobstructed operation of this Law. God is after us. His redeeming grace is ever present at the gate of our soul. It is waiting till we willingly submit to all its conditions. On the side of God there is no remission, no slackness of pursuit, but it is we, who do not bend the knees of our proud will before his redeeming grace. Against this stubborn obstinacy of the unfaithful spirit, the Rishis bitterly cried, and this was the great evil from which they sought deliverance.

Saturday, Jan. 24.—This was the day of the Utsab. Early in the morning at about 6 a.m., Brahmos, clad in their best, came flocking to the festive Hall, which was adorned with evergreens and flowers, arranged with great taste. Hymn after hymn pealed through the great hall, carrying the souls of the congregated members upward to heaven. At 7 o'clock the service began. It was conducted by Pandit Bijoy Krishna Goswámi. The subject of the sermon preached was "How did our old Rishis worship God." After the service had been brought to a close, the ceremony of ordination of the missionaries began. Pandits Bijoy Krishna Goswámi, Sivanáth Sástri, Rámkumár Vidyáratna and Sivanárayan Agnihotri were ordained as missionaries of the Sádháran Brahmo Somaj. The ceremony opened with a hymn, and then a paper, containing the charge of the Executive Committee of the Sádháran Brahmo Somaj to the missionaries was read out by Babu Nagendra Náth Chátterji. It was a very instructive and interesting document, clearly defining the duties of the missionaries in relation to the Somaj, and distinctly pointing at some leading principles. After the charge was given, the missionaries individually prayed to God for help in fulfilling the conditions of their trust. After a heart-stirring prayer from the *vedi* [pulpit], the ceremony was brought to a close with a hymn beginning with "O Lord, we humbly beseech Thee to grant us strength, to enable us to fulfil our vow unto Thee." The whole ceremony was so impressive that every one's heart seemed to melt, and the spirit of God seemed to be present in the assembly. The hymn was opportune and soul-touching. The congregation then broke up for about an hour, when members went to their respective homes. At 12 they again assembled for mid-day service. It was conducted by Pandit Rámkumár Vidyáratna and lasted for about an hour. From 1 to 2 was spent in hymns and prayers offered by Mofussil Brahmos. From 2 to 3.30 p.m. the time was devoted to answering theological and spiritual questions; this part of the ceremony was conducted by Pandit Bijoy Krishna Goswámi. From 3½ p.m. to 5 Pandit Sivanáth Sástri read out texts from the Hindu scriptures. From 5 to 6 there were hymns and Sankirtans. From 6 to 7 there was a little recreation. At 7 p.m. the evening service commenced. It was conducted by Pandit Sivanáth Sástri. The large hall was crowded to suffocation; although seats for about 800 persons had been provided, many were compelled to sit on the ground. In the midst of this vast assembly the

sweet name of the merciful Father rang through the hall, filling every heart with joy and ecstacy. The subject of the sermon preached was the "Divine Pursuit and the difficulty of escape from it"* After describing the disobedience of the son and the sustained goodness of the father, when the preacher came to describe the meeting of the father's faithful servant with the disobedient child, many of the Brahmos and Brahmicas were melted into tears, and many of them were heard sobbing aloud. After such a sermon the hymn "How, O Lord, how shall I live without Thee," seemed to be the earnest prayer rising from every heart. Every countenance was lit up with a glow of enthusiasm, and people seemed to be unwilling to leave the hall and return home.

Sunday, Jan. 25.—The morning service of this day was specially held for working men. Babu Nagendra Nath Chatterji conducted the service. A large number of working men, the members of the Baráhanagar Working Men's Club, were specially invited. When they marched through the streets from the riverside to our Prayer-Hall, with the flags of their association flying in the morning air, the spectacle was quite interesting. When they reached the Hall they stood in a body before the building and began to chant some hymns in a chorus, after which they entered the Hall, and Babu Nagendra Nath Chatterji preached a long and effective sermon. Service over, the working men were treated to sweetmeats.

At 2 o'clock there was the annual meeting of the Sádháran Brahmo Somaj. The proceedings opened with hymn and prayer. The annual Report of the Somaj was read and adopted. A number of ladies and gentlemen were elected members. After which came the question of appointing office bearers. . . .

At 7 o'clock the usual evening service of the congregation commenced. As usual, there was a very large gathering. Pandit Bijoy Krishna Goswámi conducted the service.

Monday, Jan. 26.—There was morning service as usual, conducted by Pandit Sivanath Sástri. He preached an interesting sermon on things that are substantial in a religious organization.

At 5 o'clock the members of the Somaj again assembled in the Prayer-Hall to transact the business of the adjourned meeting, and to listen to the annual address of the President, Mr. A. M. Bose. The address, which was delivered in English, was pre-eminently practical in its nature, and contained some of the most useful suggestions for the well-being of the Somaj. The address over, the assembled members went to Beniatola [Lane] for conference and *priti-bhojan*. The conference on the education of Brahmo children was interesting. Mofussil friends from Dacca, Jámálpur, Assám, Midnápur, Matihári, Scinde, and Láhore freely came forward with their opinions. From what could be gathered from the speeches made, some provision for the education of Brahmo children was felt to be a real want, and some very practical suggestions were made for removing this want. In conclusion, the charge of collecting further opinions on the subject and of drawing a scheme, was given to the Executive Committee of the Sádháran Brahmo Somaj. The proceedings of the day concluded with the *priti-bhojan*. About 300 persons were entertained, amongst whom were members from the distant mofussil, from Dacca, Assám, Rungpore, Matihári, Jámálpur, Midnápur, Bálasore, Panjab, Scinde, Bhágalpur, and several other places nearer Calcutta.

Tuesday, Jan. 27.—This was the day for the anniversary of the *Sangat Sabha*. In the morning there was divine service in the new Prayer-Hall, as in the preceding days. At 7 o'clock in the evening the members of the Calcutta congregation assembled to celebrate the anniversary of the *Sangat*. The proceedings commenced with a short service by Pandit Bijoy Krishna Goswámi. Pandit Sivanath Sástri, in a short but impressive speech, explained

* This sermon contained a sort of parable on the model of the Prodigal Son, which was very touching.—Ed. *Year-Book*.

the objects of the society, and strongly urged upon the audience the necessity of religious culture as a means of spiritual growth. Pandit Bijoy Krishna Goswámi and Babu G. C. Mahalanabis related some interesting anecdotes from their personal experiences of the first *Sangat*, of which Babu Keshub Chunder Sen was the presiding genius. Every one was glad to be told how that little body imparted a sort of new life to the whole movement, and how its leading members have subsequently become sources of Theistic influence wherever their lots have been cast. Everybody seemed to be unanimous about making the *Sabha* more practical and useful in the future. The idea of starting a number of local *Sangats*, in different parts of the town, was also suggested during the course of the discussions. The proceedings terminated with a heartfelt prayer in which every heart seemed to blend.

Wednesday, Jan. 28.—There was morning service as usual. In the evening the adjourned meeting of the Sádhárań Brahmo Somaj took place. The "Mission rules" as drawn up and adopted at a meeting of the General Committee, were considered and adopted with a few alterations. Forty ladies and gentlemen were next elected to form the General Committee for this year. The opening of the Theological Class was postponed to Saturday next.

Thursday and Friday were spent in morning and evening prayers.

Saturday, Jan. 31.—At 5 p.m. the ceremony of opening the Theological Class took place at 45, Beniatola Lane. Babu Nagendra Náth Chátterji delivered the opening speech, in the course of which he clearly showed the necessity of establishing such an institution for the intellectual and moral well-being of the Somaj, by examples taken from the history of religious sects. He showed clearly how for want of proper intellectual culture, superstition had taken the place of true religion in several religious societies.

Mr. A. M. Bose, who brought the proceedings of the meeting to a close, remarked that intellectual culture has become imperative on religious societies for two several considerations. One of these, of course, was that of preventing the growth of superstition within the body itself, and the other, and the one more urgent, was that of carrying on a successful warfare against the sceptical spirit of the age. In order to be able to shut in this spirit of doubt within its proper domain, it has become, he said, absolutely necessary that Brahmos should be well replenished with all the various weapons of offence and defence to be found in the arsenal of intellect. Besides, the study of Theology, even for its own sake, he said, was a very pleasant employment, for what could be more happy and cheering than to learn the relation of our sorrow-stricken and heavy-laden souls with the most Powerful and the most Loving of all.

He then read out the names of the young men who had promised to become students of the Institution, and gave an outline of the subjects to be studied in it. . . .

Owing to a variety of causes, the idea of a garden prayer-meeting was given up; so that Sunday, the 1st of February, closed the Utsab with the usual evening service held at 45, Beniatola Lane.

Brahmo friends from the following places favoured us with their company during the last festival:—

Láhore, Brahmográm, Domraon, Dacca, Saidpur, Bálasore, Bishwanáth (Assám), Jámálpur, Bankura, Jamunia, Hezlabutt (Kumárkháli Somaj), Chandernagar, Dinájpur, Rájsháhi, Birbhum, Monghyr, Chittagong, Bágháchrá, Rámpurhat, Bogra, Haldibari, Lakshmipore (Assám), Bhowanipur, Sháhápur, Chata-Mahestola, Harinábhi, Baripur, Bhágalpur, and Midnápur.

Readers of the above will perceive that although the Sádháran Brahmo Somaj is young as a separate corporation, its members are mostly long-established Brahmos, to whom the principles and traditions of their Church are dear and familiar; while the amount

of organization implied in such a series of meetings as those here recorded, points to a development of religious life and to habits of sustained co-operation which are not signs of a decaying community. This is further illustrated by the interesting Annual Report read at the business meeting of the Somaj, and afterwards published with valuable appendices. The following extracts from this Report will show the chief work accomplished by the Somaj in Calcutta during the year 1879.

"The manner in which the Somaj has worked during the year under review has largely removed from many minds a most mistaken and pernicious notion, that unity of action in religious matters is almost impossible except under the autocratic sway of a specially gifted individual. The breaking down of this idea is a most important achievement in one respect, for it has cleared away a mist of doubt and misgiving from many minds, and infused courage and hope in the place of despondency. In spite of the widest possible freedom of discussion allowed to every individual member, the members of the Somaj have been able to work together like one man. They have sent out missionaries to the remotest parts of the country, have raised large sums, have nearly completed the building of their Prayer-Hall, have framed a Trust-Deed for it, after considerable deliberation; they have established a Library, have regularly conducted their papers, have over-spread the whole country with a net-work of mofussil agents, have carefully attended to the spiritual wants of the different classes of their community, in short, have tried, they trust, not altogether without success, to do what their means and opportunities allowed them."

"The Sádháran Brahmo Somaj, as at present constituted, consists of three distinct bodies making up the whole machinery. First in order comes the Executive Committee, a body of men annually appointed by the General Committee from amongst themselves, and who are directly responsible for all the executive work of the Somaj. The work of this Committee is supervised by the General Committee in their quarterly meetings, and both these bodies are ultimately responsible to the general body of members, who meet every year and more frequently if occasion demands.

"*The Executive Committee.*—Pursuant to an announcement made in the last Annual Meeting, the General Committee met on the 29th January and elected twelve gentlemen from amongst themselves to form the Executive Committee for the year.

"The first thing that the Executive Committee did after appointment was to form a programme of work for the whole year. This programme included several important schemes of work: (1) Collection of subscriptions for the Prayer-Hall; (2) The building of the Prayer-Hall; (3) The establishment of a library containing religious books; (4) Publication of religious tracts; (5) Opening of a theological class; (6) Framing of a body of mission rules; (7) Promoting religious culture amongst young men; (8) Settling a form of service and *ánusthán paddhati* for the Somaj.

"The Executive Committee, including the office-bearers as *ex-officio* members, have regularly met on every Wednesday, besides holding several special meetings on important occasions. There were altogether fifty-five meetings of the Committee during the last year. In many of them the deliberations were carried on till late in the night, and questions of a more important nature have been discussed in several successive meetings.

"The programme mentioned above was steadily kept before view, and steps were from the very beginning taken to carry them into practice, and from the first several Sub-Committees were appointed for the purpose. There were seven such Sub-committees; (1) The Mission-rule Sub-Committee;

(2) The Trust-Deed Sub-Committee; (3) The Building-Fund Sub-Committee; (4) The Prayer-Hall Building Sub-Committee; (5) The *Tattva Kaumudi* Sub-Committee; (6) The Library Sub-Committee; (7) The Annual Report Sub-Committee.

"*The Mission-rule Sub-Committee.*—This Sub-Committee regularly held its sittings; carefully considered all the opinions and suggestions collected at the previous Conference, or forwarded by private members, and framed a body of rules for the training and appointment of missionaries. These rules, after consideration by the Executive Committee, were printed and circulated among the members of the General Committee for opinion, and were considered at their third quarterly meeting held on the 5th of October. By these rules provision has been made for the education and training of missionaries, and their relations with the general body have been clearly defined.

"*The Prayer-Hall Building Sub-Committee.*—This Sub-Committee has acted with really laudable energy. Within the short time allowed them, they carefully prepared an estimate of the probable cost, opened negotiations for a cheap supply of building materials, and were in a position to commence the actual work of building from September last. The rapidity with which the work has progressed reflects great credit on the gentlemen who form the Sub-Committee, and our thanks are specially due to Babus Dinanath Sen, Nilmani Mitra, and Bhagaban Chandra Bose, but for whose kind assistance the Somaj would have felt considerable difficulty in carrying [on] the work. The first two gentlemen, being professional engineers, rendered material help in forming the estimate and laying out the plan of the building, whilst Babu B. C. Bose undertook the supervision of the work itself. He gladly took the onerous duties in connection with the building work upon his shoulders, thus depriving himself of the hard-earned repose that he was then enjoying from his official duties. By his constant supervision and judicious management he has been able to enforce the strictest economy, and has saved the Somaj much useless waste of money and time which is almost inseparable from such large undertakings, especially when they are executed by public bodies.

"*The 'Tattva Kaumudi' Sub-Committee.*—This Sub-Committee has been able to introduce greater regularity about issuing the Bengali fortnightly journal of the Somaj, called *Tattva Kaumudi*. This journal regularly records the doings of the Somaj in the vernacular, and also discusses the ecclesiastical or theological questions that crop up from time to time. It is gratifying to learn that during the last year the journal has steadily risen in attractiveness, and the number of subscribers has steadily increased.

"*The Library Sub-Committee.*—The progress made by this Sub-Committee is not what could be naturally wished for, and the reason is that there has been increasing pressure during the year on the funds of the Somaj in various other shapes. Yet it is some satisfaction to be able to report that an attempt to collect a number of useful religious and other books has been made, and a neat little library consisting of about 195 volumes, is already in existence. Applications were made by the Sub-Committee to the Adi-Brahmo Somaj and the Somaj of Babu Keshub Chunder Sen, and we may here thankfully acknowledge that both the Somajes responded to the prayer and have contributed their publications gratis. The present idea is to place this library within the reach of the members of the Theistic Society and Students' Service, and make it an important means of promoting studious habits among the members of the Somaj in general.

"*Publication Sub-Committee.*—Of the publication scheme very little remains to be noticed excepting a small book of catechism and prayer for little children, a small Hymn-Book containing some new hymns, and the Brahmo Almanac for 1880. The Committee regret that pressure on their funds, together with more urgent duties, did not allow them to make much progress in this very important department of work.

"*Preparation of Upásaná and Anusthán Paddhati.*—As regards the framing of a new Form of Service and preparation of a Code of Ceremonies, nothing has been done in this direction as yet. The work contemplated is extremely important for the whole body, and requires the greatest possible care and discussion; on the other hand the forms at present observed serve us for the time, and do not much clash against our conscience. Our present policy is to keep up the old traditions of the Somaj, and slowly to modify as causes combine to demand such modifications.

"*The Students' Service.*—Towards the end of April last, a new and useful institution called the Students' Weekly Service was opened by some members of the Executive Committee for promoting the religious culture of the present generation of students. The plan of the service is this. The service to meet every Sunday morning, discourses in English and Bengali to be delivered on religious, moral, and social subjects, the discourses to commence and conclude with prayer and hymns; the subject matter of the discourses to be afterwards published in the form of serials and to be sold at cheap price among students at large. The last part of the plan has not been yet carried out [It has now been commenced.—Ed. *Year Book.*], but the service meetings have been regularly held. A pretty large number of young men from the Colleges enlisted themselves as members of the Association. They were addressed on several important subjects, such as, 'The grounds of religious faith,' 'Culture as a necessity of religious growth,' 'The necessity and utility of Prayer,' 'Sin, its nature and bearings.'

"*Brahmica Somaj and Ladies' Association.*—Both these institutions form different sides of the same work. The one is intended exclusively for [the] religious culture of Brahmo ladies, the other for promoting general culture amongst the members. The first partakes of the nature of a prayer meeting, held every fortnight, and the other of a ladies' debating society. These were started towards the middle of the last year, and have since regularly met and carried on their work. Some of the lady members formed themselves into a Committee to go about visiting Brahmo families, looking after the education of Brahmo children, and generally taking care of those who needed their help. The work done by the ladies in this respect has not been what was at first expected, but yet we are glad to be able to record that some members of the Committee have faithfully done the duties entrusted to them and have rendered occasional help to their poorer sisters. One noticeable feature in the Association is that some kind-hearted Christian ladies have also gladly co-operated with the social and philanthropic portion of the work by freely joining the Association and also by acting in the Committee. One more feature of the Ladies' Association remains to be recorded. The Association also held regular evening parties once a month to allow the ladies an opportunity of mixing freely in society. This Association has also recently published a book called *Prabandha Latiká*, composed by one of the members.

"*The Theistic Society.*—The last, but by no means the least was the Theistic Society. This society intends supplying a platform for the younger generation of Brahmos to meet and freely discuss all questions of doctrinal and practical importance. The discussions of the last year were characterized by learning, thought, and a thoroughly philosophical treatment of important questions of faith and philosophy. The discussions were carried on on a variety of subjects, amongst which were 'Free will,' 'Conscience,'' 'Who is Christ,' 'The relation of human nature to morality,' &c."

Of the working of the three last-named institutions, many interesting particulars are frequently published in the *Brahmo Public Opinion*. From the reports for the present year, I make the following extracts, taking first the Ladies' Association, whose progress seems to be very hopeful.

(*B. P. O.*, April 29, 1880.)—The monthly social gathering of the Bengal Ladies' Association took place on Saturday last. There were about sixty ladies (including children) present, all of whom seemed to have enjoyed the evening's recreation. Some of the ladies took charge of the children, who were entertained by short stories and natural-history pictures. It was announced at the meeting that a library of useful books was in course of formation, and that already some books and journals had been obtained. Several interesting items of news with reference to the general topics of the day were dwelt upon, among which may be mentioned the formation of the new Parliament; the domestic life of the late Prince Consort; the lip teachings of the Deaf and Dumb; passage through the Arctic Ocean; brilliant results of the Matriculation examination of the London University, the first successful student being a lady, besides seventeen passed in the first division, &c. There were as usual music, singing, exhibition of views and refreshment. We are indeed glad to see so many of our sisters gathered in an evening and enjoying themselves in healthy recreation and pleasant social intercourse.

(*B. P. O.*, July 8, 1880.)—At the last discussion meeting of the Ladies' Association, a very useful paper was read by a widow teacher, on "What should be the aims in life of those widows who enter the Brahmo Somaj." She made suggestions, among others, that the widows should be properly educated, and then they should devote their lives in some good work, as training the children in morals, nursing the sick, conducting family prayers, &c. We may earnestly hope that our sisters will take the suggestions to heart. The social gathering held on Saturday before last was attended by about 40 members. The elderly members particularly seemed to evince great interest in looking over the views and illustrated papers, and hearing with deep attention all about the current topics, as well as the popularly treated lectures on birds and the life of plants. The children's gathering took place in a separate room, where some of the ladies took charge of entertaining them by pictures, wooden furnitures, &c. There were as usual music and refreshments. All the members seemed thoroughly to enjoy the recreation of the afternoon.

(*B. P. O.*, August 5, 1880.)—On last Sunday (August 1st) was celebrated the first annual foundation-day of the Bengal Ladies' Association. The lady members about 30 in number, besides 20 children, were present on the occasion. Some of the ladies spared no pains to decorate the Hall tastefully with leaves and flowers, and provide refreshments for the members. There was a special short service, as also chanting of hymns, after which some very interesting addresses were read and delivered. It is indeed hopeful to see this useful Association working and marching onward amidst manifold disadvantages.

(*B. P. O.*, Sept. 2, 1880.)—The Ladies' Association is to be congratulated upon the liberal offers made by two of our Brahmo friends. Babu D. M. Dás has expressed his willingness to place one of the Brahmamayi scholarships, *i.e.*, scholarships started in the memory of his late lamented wife,—at the disposal of the Association, to be used in behalf of such widows and others who cannot pay for their education. The scholarship is worth Rs. 10 per month, and will prove a valuable help in the hands of the Association. The other offer is from our friend Babu Sasipada Bánerji. It is in the shape of a silver medal to be annually awarded, according as the Association thinks fit, for the encouragement of female education.

Of the two societies for students, the "Students' Service" appears to be the more popular, its members having gradually increased in number up to two hundred, while three of the addresses given have now been issued as pamphlets. These have not yet reached me, but a few of the newspaper reports are worth extract-

ing as illustrative of the present scarcely-known type of thoughtful religion which characterizes the higher minds in the Sádháran Brahmo Somaj.

(*B. P. O.*, March 18, 1880.)—The third meeting of the Students' Service took place on Sunday last. Pundit Sivanáth Sástri delivered a discourse on "Prayerfulness, and how to cultivate it." He enumerated three spiritual tests of the growth of prayerfulness within: (1) increased sensibility of conscience, leading to increased powers of repentance; (2) increased strength or growth in positive purity; (3) habitual leaning on the Divine will. To the last again he applied three tests: (1) invincible faith that God is the support of Truth, Justice, Love, and Holiness—resulting in a steadfast allegiance to these principles; (2) thorough resignation to the will of Heaven in moments of trial and crosses; (3) habitual reliance on the strength and guidance of God in all our hopes of future work and future success. As a practical means of developing a really prayerful frame of mind, he earnestly solicited the students to set apart a portion of their time every day, for meditation and prayer—and he advised them to have some devotional or spiritual work by their side, which could help their meditations. Meditation and self-examination, he said, should always precede prayer. Self-examination should be conducted in the light of the passages or sentences just then under consideration. One sentence after another from the chosen book should be read and pondered over with prayer for light to see clearly. The full import of the words should be spiritually grasped, and then it should be applied to the reader's individual character, with a view to self-examination and the discovery of his individual wants. Prayer will naturally follow. He illustrated his meaning by quoting a line from one of the Psalms of David, where the Hebrew king speaks of trusting in the Lord. What is meant by trusting in the Lord?—the religious inquirer should cry to himself. What are the principal characteristics of that frame of mind?—What are the fruits borne in character by such a frame? and so on. Let the student ponder on this single expression till he thinks he has fully grasped the meaning. Let him then apply the passage to his soul and ask,—am I one who trusts in God in this sense? Then when he has fairly realized his individual wants, let him pray. As a help to meditation he suggested the necessity of compiling a book consisting of short devotional and moral sentences, culled out of the works of all ancient and modern writers. For the present he advised the use of some book like the collection of Theistic texts from the scriptures of all nations, as published by the Brahmo Somaj of India, or portions from the Bible. The "Imitation of Christ" by Thomas A Kempis he considered as one of the best helps to devotion. He asked [advised] every one anxious for the cultivation of a devout and prayerful spirit to be supplied with a copy of the pocket edition of this remarkable book, and to use it, with discrimination, for purposes of meditation and self-examination.

(*B. P. O.*, April 8, 1880.)—The last meeting of the Students' Service was as largely attended as the two previous ones. Some more young men gave in their names as regular members; so that the number already amounts to 85. The discourse delivered was on the subject of the necessity of public worship. It was a significant fact, the lecturer said, that the ancient Aryans of India, and perhaps the ancient Greeks and Romans, had no public worship, properly speaking. Of course there were temples to which people would flock, especially on occasions of festivities; but it was either to witness the worship by a single priest or priestess, or to worship the particular God or goddess individually. Public worship, properly so called, has found its greatest development among the Semitic races; witness Judaism, Christianity, and Mahomedanism. The reason, according to the lecturer, was the preference that the Semitic races always gave to action and to the social mission of religion. In India we have one Supreme God, and a number of minor deities

holding an intermediate position. These minor deities take special interest in their devotees, mingle in their daily toils, lead them to wars and treaties; but not so, the Supreme. He is represented as pure and unconnected, resting, in supreme indifference, in the greatness and sufficiency of his own being. This shows the preference that popular opinion always gives to contemplation and absolute freedom from work. The social aspect and social mission of religion, the conception of it as a regenerating agency is altogether ignored by this philosophy. The point in which Brahmoism principally differs from the ancient monotheism of India, is the recognition of this social mission, wherein also lies the reason of its recognition of the element of public worship. Public worship is necessary for a variety of reasons. (1) It is a means of giving an individual worshipper the invaluable aid of *sympathy*; (2) it is a very good means of personal moral influence and the elevating effect of *example*; (3) it is a means of occasionally rousing people's hunger and thirst after righteousness; (4) it is a training ground for young and inexperienced souls in the matter of devotional and spiritual exercise; (5) it is like a standing heaven-ward call in the midst of the frailties and frivolities of the world. But the reason which makes it specially useful and invaluable to our souls is the action of Divine grace, which it is the means of communicating to our individual spirits. By joining a body of worshippers, a true spiritual fraternity, we place ourselves in contact with souls that are under the operation of Divine grace. In plain words, we place ourselves under the silent and conscious guidance of a living and elevating power that imparts vigour to our slackening will and brings an influx of *purity*, *peace*, and *holiness* to our unregenerate natures. This doctrine of divine contact, when viewed in all its bearings, will give a proper idea of the importance and necessity of public worship. But one thing they were all asked to bear in mind. Meeting for prayer did not always mean this influx of lifting power. Men seldom met in [the] proper spirit,—with real depth of hunger and thirst. Nothing was more agreeable in the sight of God and man than a number of *earnest*, *God-seeking* and *thirsting* souls meeting together and blending their voices in a chorus of thanksgiving and praise.

The proceedings concluded with a prayer and a hymn which was enthusiastically sung by the audience.

(*B. P. O.*, Sept. 2, 1880.)—At the last meeting of the Students' Weekly Service, the gathering was as usual, about 200. Some more young men enlisted themselves as members. A discourse was delivered by Pandit Sivanáth Sástri, on the "Cause of Reform in India, and how to promote it." During the course of the lecture the lecturer touched almost every department of national life, political, social and spiritual, and tried to impress on the minds of the audience an idea of the vastness of the field of reform, and briefly suggested some of the ways in which the work should begin. He strongly pointed out the necessity of proportionate energy and devotion. The subject of the next discourse is the "History of the Brahmo Somaj as a reforming body."

Although the new Prayer-Hall was used for the Anniversary Services, it was then only half finished, and it is still (October 1880) far from complete. The Calcutta congregation of the Sádháran Brahmo Somaj continues, therefore, to meet at 45, Beniatola Lane, where its regular services are held every Sunday evening, and, in addition, on the morning of the first Sunday in every Bengali month. On the three subsequent Sunday mornings the Students' Services are held, usually at 13, Mirzapore Street. At the latter house there is also a daily evening service, and a Sunday School (opened in Nov. 1879) for imparting moral instruction to young boys.

Besides these religious institutions, the purely secular schools mentioned in my last Year-Book as owing their establishment and chief superintendence to members of the Sádháran B. S., continue in full force. (1.) The City School for the higher education of boys, opened in January 1879, has been very successful, both in educational and financial respects. At the Entrance Examination of last winter for the Calcutta University, this school numbered fourteen passed students,—one in the first division, eight in the second, and five in the third. From the Secretary's report, presented on Feb. 28, it appears that "there is one distinguishing feature which marks this school. The parents and guardians of the students have always consulted the teachers about the moral training of their boys and wards, and several of them have expressed their thankfulness to the teachers for the moral improvement of the students." *(Brahmo Public Opinion*, March 4, 1880.)

(2.) The Night School for working men, started in April 1879, in the premises of the City School, by a few of the M.A.'s and B.A.'s of Calcutta, has enlarged its operations by opening branch schools in the suburbs, at Rishra and Bhowanipur, the latter branch being particularly well attended. These schools are under the direction of the "Students' Association," a secular society which contains many Brahmos among its members, and has taken a manly stand on several questions of moral reform.

The Mission Work of the Sádháran Brahmo Somaj during 1879 was continued on nearly the same lines as that of 1878, of which I reported in my last Year-Book. The four missionaries already appointed (Babu G. C. Ghosh, and Pandits B. K. Goswámi, R. K. Bhattáchárjya, and S. N. Sástri) continued their labours as before, as did also those zealous members of the Somaj who, mainly occupied in secular business, employed their leisure time in preaching Brahmoism at home or abroad. All the missionaries visited various Bengal Somajes, conducting service at their anniversary festivals (always by invitation), delivering lectures, and holding prayer-meetings and religious conversations in private families. A few words may be added on the labours of each of the four chief missionaries.

(1.) Babu Ganesh Chunder Ghosh's report for 1879 contains interesting notices of the Somajes visited by him in North Bengal. Those lectures of which he gives the titles were on the following subjects.

At Jalpaiguri.—Every one is twice born.
" "What shall I do with that which does not make me immortal?" (An exposition, to a congregation of Brahmica ladies, of the celebrated saying of Maitreyi, the wife of Yájnavalkya).
At Siliguri. — The Religious Progress of men.
At Saidpur. — Knowledge and Religion.
At Khorsedpur.—(To a juvenile congregation.) The Duties of the Boys.
At Ranaghat—Every one has the seed of religion sown in his heart.

During this period Babu G. C. Ghosh's health was gradually breaking down, and he has latterly quite retired from missionary work.

(2.) Pandit Bijoy Krishna Goswámi chiefly confined his labours, during the year 1879, to the city of Dacca, where he worked most energetically in connection with the East Bengal B. S., of which he is the present minister. Besides this, he twice visited Calcutta, and made two short tours in East Bengal, diffusing wherever he went, new life and energy among the little Brahmo Churches. "His sermons and discourses attracted hundreds of men, and everywhere he was received with warm cordiality by all classes." The Annual Report gives an interesting anecdote of his happy influence in one little Somaj which for some time past had been torn by internal disputes, but which "has been, by the grace of God, benefited by the visit of the venerable Goswámi. His deep piety and his devout spirit and his earnest appeals produced a happy change in the temper of the members. Long-unsettled mis-understandings were healed up, and all sections, both young and old, heartily joined in singing the name of the Divine Father." The Pandit is not an English scholar, but he is a zealous student of the Hindu Shastras, and is said to have "succeeded in illustrating many deep spiritual truths by numerous quotations from these Scriptures. A portion of his learned exposition has been recently published in the shape of a book from Dacca." His position and labours have continued during the present year with no visible alteration.

(3.) Pandit Rám Kumár Bhattáchárjya, besides visiting North Bengal, devoted much of his time to Orissa. The following are the titles of his lectures during 1879.

In North Bengal.—	Jalpaiguri.—Progress of Religion.
,,	Sirájgunge.—The Life of the Nation.
,,	,, Piety and Religious Life.
,,	Krishnagar.—True Heroism.
,,	Darjiling.—Science and Religion.
In Orissa.—	Cuttack.—National Character.
,,	,, Living Religion.
,,	Kendrapárá.—Destiny of Human Life.
,,	Puri.—The Religion of the ancient Aryan.
,,	Bálasore.—The Vedas and Upanishads.
,,	,, Religion as an Elevating Power.
,,	,, Faith.
In North Bengal.—	Jalpaiguri.—Life or Death.
,,	Siliguri.—True Happiness.
,,	Fasideva.—Religious spirit and improvement.
,,	Saidpur.—The teaching of the Upanishads an Religion.
,,	Bágdágrá.—Rise and fall.
,,	Sadyapuskarini.—Religious culture.
,,	,, Progress of the soul.
,,	Kákiniá.—True Progress.
,,	Sárá.—Religion and Human Progress.

During the present year, this missionary, in spite of wretched health, has been labouring zealously in Assám, where he used to work some years ago, and "where he is dearly loved by the people." At one place (Dibrughur) "never before visited by a Brahmo missionary," "he has succeeded in establishing a Brahmo Somaj." He has also had the pleasure of visiting a tea-plantation where "a member of the Sádháran Brahmo Somaj has established a night-school for the labourers, and is trying to lead them to the paths of truth."

(4.) Pandit Siva Náth Sástri's missionary tours have been more distant, during the last two years, than those of his colleagues. In 1878, he visited the N. W. Provinces and the Panjáb. During 1879 his travels "extended over some parts of Bengal and Behár, the N. W. Provinces, the Panjáb, Sindh, Bombay, and Guzerát, a distance taken aggregately of about 5000 miles." On this tour he frequently preached and lectured in English and Hindi, and held discussions with learned Pandits in Sanskrit. The following titles of his lectures are given in his report.

In Bengal.—	Krishnagar.—	The Birth of a new Faith from the Ashes of old Superstitions.
In the Panjáb.—	Láhore.—	Theism as a Creed and a Church.
"	"	The True Basis of Character.
"	Amritsar.—	The Dawn and Decline of Superstition.
"	"	The Age of Independence.
"	Multán.—	Faith as a Lifting Power.
Bombay City.—		God as an object of delight.
"		God as the life of the soul. (Two English Sermons given in the Prárthaná Somaj Mandir.)
"		Education. (An English address to the students of the Elphinstone College.)
Ahmedabád (Guzerát).—		The Nearness of God. (An English sermon in the local Mandir.)
Central Provinces.—	Jabálpur.—	Political Agitation as a means of the Political Education of the Nation.
N. W. Provinces.—	Alláhábád.—	Why should not educated natives join the Brahmo Somaj?

During the present year Pandit S. N. Sástri has been mostly occupied in Calcutta, both as temporary preacher to the Sádháran B. S. congregation at Beniatola Lane, and at the weekly Students' Services. He has therefore only made short tours among the Bengal Somajes; but on one of these occasions he paid a very interesting visit to Dacca, when two of his lectures were reported in the local Brahmo journal. The first of these was so characteristic as a Brahmo mission address, that I present it here, slightly abridged from the *East* of March 1, 1880.

The lecturer began by taking notice of an apprehension entertained by a number of hostile thinkers, that the Theistic doctrine, not being new in the world, would share the lot of the other schools of similar thought. It would perish, like the Theistic thought of ancient India, of Socrates, and of Plato, and leave no trace in the shape of an organized body. Only a few years ago, say they, Theism pushed up its head in America, but where is it now? It is hiding itself in dark cases and neglected corners. It does not exist as a Church. What guarantee is there, ask these writers, that the present Theistic movement will not also collapse in time? In answer to such apprehensions, the Pandit said that he did not agree with the above-mentioned writers in thinking that the ancient Theistic schools of thought had entirely failed. In that sense, the new method of scientific investigation enunciated by Lord Bacon might be said to have suffered a collapse, for it has not left anything in the shape of a movement or an organization. As the value of the Baconian method is to be estimated by the general rise of the level of human thought, similarly the effects of the Theistic schools are to be measured by the silent and slow transformation of the religious thought of mankind. But the points on which the Pandit laid principal stress were (1) the peculiar feature of the present movement as a means of spiritual culture, with the recognition of worship as an important element; and (2) its character as a religious organization, with the recognition of the social aspect of that culture. These two features, he said, placed the present movement on an entirely different footing [from the earlier schools], and it should not be judged by the same standard. After dismissing these objections the lecturer went on to discuss the question of the origin of the religious systems and institutions of the world. He considered all the systems, if analyzed, to be based on the instincts of the human mind. Those primeval instincts, in course of time, came to be mixed up with various other truths and collateral doctrines—the aggregate whole of which was afterwards known as a separate system in the world. Curiously enough, these systems, which were first adopted as help-mates of progress, became afterwards fetters to numberless sincere souls. Thus has the thought of mankind been chained down on the same lines for centuries. The utterances of good and pious men, originally given out to help weaker brethren,—to aid in the progress of the race,—have subsequently acted as a dead weight —a sort of incubus, and materially checked that progress.

[After illustrating this by several examples, the lecturer continued as follows :—]

The materialism and scepticism of the present age are, in fact, the revolt of Reason against this tyranny of Faith. The memory of the havoc committed by her who was so long a queen over the thought of mankind, has led her best ally and subject to raise the standard of rebellion, and she has been so far driven into a corner as to be forced to act on the defensive. Such is the state of thought as regards the most momentous questions of religion. Now, more than ever, we see two hostile armies, ranged on two sides, and the hope of reconciliation between them seems to be very distant. On the one hand, the pious and devout spirits of the world, finding the surrender of everything precious, sweet, and dear to their souls, [demanded] as the condition of peace, have chosen rather to form a fresh alliance with superstition, and have given up free-thought in despair; whilst the hosts encamped on the other side—the retainers of science, have given up the exercise of piety and devotion as an enemy of their belief. Theism intervenes at this stage and offers a platform where they can both meet. It equally recognizes the conservative and the destructive forces of society,—the principle of reverence for the past as well as the principle of free-thought to sift, adopt and reject. By virtue of the combined exercise of both these, the system is essentially eclectic. It

has discarded the doctrine of infallible scriptures; hence are some of its principal features,—(1) its catholicity, (2) its independence, (3) the directness of the relationship between the soul and the Deity, (4) and its absolute freedom from all stereotyped and material forms. These features make the present movement significant and attractive. The lecturer concluded by an appeal to the educated public to give that attention to the claims of Brahmoism and the Brahmo Somaj which they deserve; and by exhorting the Brahmos to show by life and deeds, that their faith is a regenerating and redeeming agency, and thereby attract the outside public and bring them within the saving influence of Brahmoism.

The propagandist exertions of provincial Brahmos will be recorded under their several local headings; but one interesting feature of the present missionary revival must be mentioned here,—the zeal shown by a little band of Calcutta students who have been visiting divers villages within short railway distance from Calcutta, holding conversations with the local gentry and peasants, and earnestly pleading the cause of Brahmoism,—frequently with very encouraging results, as the following extract will show.

(*B. P. O.*, May 27, 1880.)—Two new Brahmo Somajes have been established in the course of the past fortnight,—one at Ghurni, in the district of Krishnagar, and the other at Goalundo. It is a happy sign of the times that individual Brahmos are beginning to feel the responsibilities of their religion to be a reality. Some time past, it was tacitly understood that preaching the truth of God's religion was the work of missionaries only. We need not pause here to point out the evil consequences that must have resulted from a continuance of this tacit belief. The establishment of an order of priesthood in the Brahmo Somaj would have been one of the most palpable results. But praise be unto God, that He has made His church steer clear of this rock, so that we now find individual Brahmos fervently taking up the preacher's responsible duties, and guided by His hands, scattering the healing truths of our Immortal Religion broad-cast into this sinful and worldly-minded world. He blesseth those who do His work, and we do not, therefore, wonder that Brahmo Somajes are springing up on all sides in our country, through the activity of this new agency. . . .

The Brahmo Somaj at Goalundo has been established through the agency of those young friends of ours who have obtained permission from Mr. Prestage to travel free in the East Bengal line. We are glad to know that our friends have been energetically working for the propagation of God's Truths along that line, and we have been informed that, of late, they visited Chuadanga, where they held conversational meetings with the principal inhabitants of the district, and after ascertaining the possibility of a Brahmo Somaj being established there, they started for Goalundo. This latter place they visited twice more, and delivered lectures there at the Students' Club, founded by themselves. On the occasion of their third visit, this Brahmo Somaj was established.

Lastly, a few words should be said as to the relation borne by the Sádháran B. S. to the other Somajes. The General Committee consists of 40 persons elected at the Annual Meeting by the assembled members of the Somaj, and in addition, of those members who shall have been duly appointed as representatives of provincial Somajes "which have sympathy with the objects of the Sádháran B. S." The 40 members of the General Committee who were

elected at the Annual Meeting of 1880 come from the following localities :—

Calcutta	18
Provincial Bengal	14
Assám	2
The Panjáb	3
Central India	1
Western India	2
	40

The Provincial Representatives of this year are 16 in number. With the exception of one from Assám and one from the Panjáb, all of them have been appointed by Bengal Somajes, one of which, the Barisal Brahmica Somaj, has elected a Calcutta lady to represent it. Four other ladies are also on the General Committee; they belong respectively to Calcutta, Barisal, Bogra, and Láhore.

The Provincial Agents of the Sádháran B. S. should also be reckoned as important channels of influence between city and country. At the opening of 1880, their number amounted to 43, residing in the following localities :—

Bengal	23
Assám	6
Orissa	1
N. W. Provinces	4
The Panjáb	1
Central India	2
Western India	5
Southern India	1
	43

At the Annual Meeting of 1880, the former Secretary of the Sádháran B. S., the venerable Babu Shib Chunder Deb, was elected President of the Somaj for the coming year, *vicé* Mr. A. M. Bose, retired ; Dr. Mohiny Mohan Bose, a very zealous worker, was elected Secretary, and Babus Umesh Chandra Datta and Guru Charan Mahalánabish were re-elected as Assistant-Secretary and Treasurer respectively. For the election of the Executive Committee, "the names of all the male and female resident members of the General Committee were freely balloted, and the twelve gentlemen who form the present Committee were those who stood at the top of the list in the order of majority of votes." Six of these names were newly chosen.

The official organ of the Sádháran B. S. is the *Tattva Kaumudi*, a fortnightly Bengali journal under the management of a Sub-Committee, as already mentioned in the Annual Report. But for non-Bengali readers, whether Indian or European, the most accessible source of information concerning the Somaj is the *Brahmo Public*

Opinion, an English weekly general newspaper, conducted by some of the leading Brahmos of Calcutta. Started in March 1878 as a medium of inter-communication between the Brahmos all over India, it publishes a great variety of news concerning the provincial Somajes, as well as the proceedings of the Calcutta committees and societies, whether religious or secular; in addition to which, it gives summaries of general news and discusses questions of social and political reform. This journal has a wide circulation, which it well deserves. When first started, it was somewhat crude in several respects, but during its 2½ years' career, it has gained experience, and has been gradually rising in every way. Some of its leading articles during the past year have been excellent, and a few selections from these will be given further on, in illustration of the faithful hold and enlightened exposition of the normal principles of Brahmoism which characterize the representative teachers of the Sádháran Brahmo Somaj.

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2. The Adi Brahmo Somaj.

The Adi Brahmo Somaj is the historic remnant of the original institution founded by Rám Mohun Roy in 1830. The venerable Debendra Náth Tágore has for some time given up the burden of its management, and the present President of the Somaj is Babu Rájnárain Bose, an accomplished English writer, and long one of the chief pillars of the Somaj. There is also a Managing Committee of ten gentlemen, the Secretary being Babu Jyotirindra Náth Tágore. Besides the President and one of the Committee, three other members of the Somaj are on its list of preachers, and Babu Debendra Náth himself, the *Pradhan Achárjya* (or Chief Minister) as he is often called, occasionally officiates. He is so much loved and respected by all Brahmos, that if he happens to be visiting any country station, the local Somaj eagerly requests his services, to whatever party it may belong; and his preaching is highly valued on these occasions. He is also extremely liberal in giving pecuniary help to struggling Somajes.

The Calcutta congregation of the Adi Somaj meets for divine service every Wednesday evening. There is no school or other institution (except a Library) connected with it. Two periodicals, however, are issued by its members; the *Tattvabodhiny Patriká*, a fortnightly religious paper, the organ of the Somaj,—and the *Bhárati*, a monthly magazine, edited by Babu Dvijendra Náth Tágore.

Beyond Calcutta, the influence of the Adi Somaj consists chiefly in the personal sympathy existing between its leading members and those provincial Somajes which have advanced as far as itself beyond the current Hinduism, but are not inclined to go

farther, either in religious observances or in social customs. The Reports of such Somajes frequently mention the kind help received from the Adi Somaj, whether in visits from its preachers, in religious literature, or in pecuniary assistance. In all this, the Adi Somaj has been, and still is, of substantial service to many. And lastly, the fraternal sympathy shown by its leading members, and especially by the generous and spiritual-minded Debendra Náth Tágore, towards the Sádháran Brahmo Somaj (which avowedly holds different views on many important questions of Brahmo policy), is a very pleasing feature in the Adi Somaj, and a happy omen for the future peace and harmony of the Indian Theistic Church.

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3. The Brahmo Somaj of India.

I take up my report of the Brahmo Somaj of India with the latest of its proceedings recorded in my last *Year-Book*,—the preparations for a Missionary Expedition. Its purpose was thus described in the "Devotional" column of the *Sunday Mirror* of October 12, 1879:—

> Go and proclaim me Mother of India, said the Lord to the disciples gathered round Him.
>
> Many are ready to worship me as their Father. . . . But they know not that I am their Mother too, tender, indulgent, forbearing and forgiving, always ready to take back the penitent child. Ye shall go forth from city to city and from village to village, singing my mercies and proclaiming unto all men that I am India's Mother. Let your behaviour and conversation, preaching and singing, be such as may convince those amongst whom you go that you are intoxicated with my sweet dispensation and my sweeter name. . . . And may India, so convinced, come to me and say,—Blessed be thy name, Sweet Goddess! We have seen and heard the Supreme Mother's apostles.

Accordingly a party of twenty-five persons, including nine missionaries, started on the 25th of October, returning on the 4th of December, after having made a circuit which was estimated at about 600 miles. Their daily proceedings were recorded at full length in the *Sunday Mirror*, and the following is given as the final result, which appears to be considered satisfactory by the narrator.

> The whole thing, we say with thankful hearts, has been a great and decided success. The Expedition has found a warm welcome wherever it went, and the only thing which the people regretted was the shortness of its stay in each place and the rapidity of its movements. They one and all regretted that the Expedition only came, conquered, and went away. But such was the Lord's command. An enthusiastic demonstration, popular excitement and speedy victory. That was the creed of the preaching army. The object of the Expeditionary movement was not to stay and make converts, to form and organize, but simply to excite and animate the public mind, and cast the seeds of truth on all sides.—The Mother, the Mother, the Mother,—this is the battle-cry with which the Expedition has humbly yet boldly fought to conquer the land, and its success has, therefore, been so great and so glorious.

On the same page as the last sentence, and in the same large type as the other leading articles, the *Sunday Mirror* (of December 14, 1879) published the following manifesto, unmistakeably from the hand of Mr. Sen.

PROCLAMATION.

To all my soldiers in India,

My affectionate greetings to all. Accept this Proclamation, believe that it goeth forth from Heaven, in the name and with the love of your Mother, and carry out its behests like loyal soldiers and devoted children.

Ye are my soldiers, my covenanted soldiers. Ye are bound to fight valiantly and faithfully under my banners, and no other god shall ye serve. I will give thee victory and glory eternal shall be yours. I have chosen India to show unto all nations the workings of my special Providence in accomplishing national redemption. The British Government is my Government; the Brahmo Somaj is my Church. . . My daughter, Queen Victoria, have I ordained and set over the country to rule its people, and give them education, material comfort and protect their health and property. . . Be loyal to her, for the warrant of her appointment bears my signature. . . Love her and honour her as my servant and representative, and give her your loyal support and co-operation so that she may carry out my purposes unhindered and give India political and material prosperity. . . Tell all people to come direct to me, without a mediator or intercessor, and accept me as their Mother. The influence of the earthly mother at home and of the queen mother at the head of the Government will raise the hearts of my Indian children to the Supreme Mother, and I will gather them in the Kingdom of Heaven, and give them peace and salvation. Soldiers, fight bravely and establish my dominion. INDIA'S MOTHER.

It is only after long hesitation that I have decided to reprint this undisguised piece of blasphemy; but that such a document could be published,—and afterwards, alas! defended editorially,—in Mr. Sen's own special English organ, is a fact so fatally significant of his recent course, that it would be dealing unfairly with my English readers to suppress it.

Soon afterwards followed the January Anniversary. Mr. Sen's English address at the Town Hall on "God-Vision in the 19th Century," was very fluent and rhetorical, but contained nothing which calls for special remark. His anniversary sermon in the Mandir, however, was a manifesto of some importance, being a florid announcement of what he called the "New Dispensation" which this anniversary was to introduce. Perhaps the clearest light thrown upon its origin may be gained from the following suggestive "Editorial Note" in the *Sunday Mirror* of Feb. 1, 1880.

We are tired of old things. Those old creeds and old prayers, old men with old hearts, old faces and old aspirations—we are tired of them. It is new life we want. Can any religion give us this new life? Alas! even the Brahmo Somaj has grown old. Its freshness is gone, and its power of giving new truths seems also to have departed. Let our readers accept the cheering message. A New Dispensation has come down upon the Brahmo Somaj which proclaims a new programme to India. Its chief merit is its freshness, and its one watchword is—God, the Mother of India. It preaches no idolatry, no mediation, no miracles, no creed-bound faith. All its changes are rung upon

that single word,—God-Mother! What the Dispensation is, it will be our duty to explain hereafter. Only one thing need be said here. Every thing about it is new.

The Anniversary celebrations by Mr. Sen and his friends included a good deal of open-air preaching and singing, with a procession in which "the air resounded with the ring of the *kurtal*, the trumpets and bugles, newly introduced, sent forth their piercing, deafening notes," and "the forest of flags reared their heads before and behind." The *Mirror* (of Feb. 1, 1880) reckons up all the several audiences of the week, and estimates their total number as between twelve and fourteen thousand, adding that "it is a great consolation to think that at any rate above 12,000 people seriously heard the name of Hari at one moment or other during the past fortnight."

The English reader may here inquire: "Who is Hari, and what has he to do with the Brahmos?" Hari is one of the many names of the god Vishnu, and he never had anything at all to do with the Brahmos until Mr. Sen began to use his name, not without protest even from his own friends. Ostensibly, of course, the name has hitherto been used as synonymous with the One Only God, but whether it is always so understood by Mr. Sen's audience appears doubtful when we read the following passage in the *Sunday Mirror* of Feb. 15, 1880.

One result of our extensive anniversary programme is that Hindu families have begun to take an interest in our proceedings. Invitations are being received by our missionaries to sing the Name of Hari in their houses.

But this Hinduizing tendency has now gone very much farther, as may be seen by the following article, condensed from the *Sunday Mirror* of Aug. 1, 1880, in which the passages now italicized should be especially noted.

THE PHILOSOPHY OF IDOL-WORSHIP.

Hindu idolatry is not to be altogether overlooked or rejected. As we explained some time ago, it represents millions of broken fragments of God. Collect them together, and you get the indivisible Divinity. When the Hindus lost sight of their Great God, they contented themselves with retaining particular aspects of Him, and representing them in human shapes or images. Their idolatry is nothing but the worship of a Divine attribute materialized. If the material shape is given up, what remains is a beautiful allegory or picture of Heaven's dispensations. The Theist rejects the image, but he cannot dispense with the spirit of which that image is the form. The revival of the spirit, the destruction of the form, is the work of the New Dispensation. Cheer up, then, O Hindus, for the long lost Father from whom ye have for centuries strayed away, is coming back to you. *The road is clear enough; it lies through your numerous Puranas and epics.* Never were we so struck with the divinity of the eclectic method as when we explored the gloomy regions of mythological India. *The sermons now delivered in the Brahma Mandir are solely occupied with the precious truths discovered therein*, and our own occupation is merely to gather the jewels as we go on. We have found out that every idol worshipped by the Hindus represents an attribute of God, and that each attribute is called by a particular name. The believer in the New Dispensation

is required to worship God as the possessor of all those attributes, represented by the Hindus as innumerable or 330 millions. *To believe in an undivided Deity without reference to those aspects of His nature, is to believe in an abstract God, and it would lead us to practical rationalism and infidelity. Nor can we worship the same God with the same attribute investing Him. That would make our worship dull, lifeless and insipid.* If we are to worship Him, we should worship Him in all His manifestations. Hence we should contemplate Him with His numerous attributes. We shall name one attribute Saraswati, another Lakshmi, another Mahadeva, another Jagatdhatri, &c., and worship God each day under a new name, that is to say, in a new aspect. We do not worship him as a *Yogi* for ever, or as Father, or as Mother, or as Lakshmi, or as Saraswati. *But now the one, and then the other, and so on, beholding our Hari in new garb and in new loveliness for ever.* How bewitching the prospect, how grand the picture!

Mr. Sen aims, however, at cultivating other traditions besides those of Hinduism, and has made a sort of hierarchy of the founders of great religions. With this hierarchy he assumes to place his own followers in spiritual communion, by means of (so-called) pilgrimages,—*i.e.*, services in Calcutta, conducted by himself. The idea was announced as follows in the *Sunday Mirror*.

(Feb. 8, 1880.)—It is proposed to promote communion with departed saints among the more advanced Brahmos. With a view to achieve this object successfully, ancient prophets and saints will be taken one after another on special occasions and made the subject of close study, meditation and prayer. Particular places will be assigned, to which the devotees will resort as pilgrims. There, for hours together, they will try to draw inspiration from particular saints. We believe a spiritual pilgrimage to Moses will be shortly undertaken. Only earnest devotees ought to join.

(Feb. 15, 1880.)—Those among our brethren who have made up their minds to converse through the Lord with the spirit of Moses are requested to go through the requisite preparation and discipline during the next week. On Sunday next they will be called upon to meet on the spiritual Sinai to hold communion with the prophet of the Jewish dispensation.

The spiritual Sinai proved to be the room used as an oratory in Mr. Sen's house to which, on the 22nd of February, the pilgrims duly repaired.

For eight days and nights the Pilgrims dwelt with Moses in his heavenly mansion, and the Lord Jehovah continued to inspire them with the fire of the Mosaic dispensation, renewed and rekindled under the New Dispensation. And then as the last day drew near, the holy spirit of Moses thus spake through the Lord unto the assembled pilgrims.

Here follows a column of poetic exhortation, imitated from the Bible. The next pilgrimage was to Socrates. On March 7, the pilgrims "proceeded solemnly to the Study, chanting a hymn," after which, "the minister began the Invocation thus:—'This is not Calcutta, but Athens; not India, but Greece. The spirit of Socrates is with us.'" On the following Sunday (March 14) there was a pilgrimage to Buddha, and on March 21, the pilgrims visited the abode of the ancient sages and saints of India, "on the Himalayan heights," "and solemnly entered the Vedic sanctuary, 40 centuries old." On August 8 there was a "pilgrimage to

Jesus," and on Sept. 19, "the Brahmo devotees were introduced by the Lord to Arabia's benefactor and prophet," and after the usual Sunday morning service, "they were led by the spirit of God into the heavenly mansions of Mahomet, where they spent some time in acquiring the deeper faith and wisdom of Islam. The Lord interpreted the prophet's true mission and brought it home to the pilgrims."

When we consider what these words mean, and perceive, from the full reports given in the *Mirror*, that the only speaker on these occasions was Mr. Sen, it is impossible to resist the conclusion that these "pilgrimages" are but another form of the same theocratic assumption which originated the "Proclamation" from "India's Mother." A suggestive hint of this occurs in the following utterance which preceded the first pilgrimage :—"Blessed are they who, instead of seeing God through prophets, behold prophets and saints *through the Lord as their Mediator*."

Many more gleanings might be given from the various sermons, soliloquies, hymns, parables, and "devotionals" of the last twelvemonth, in illustration of the "New Dispensation." But enough has been quoted to show its general drift, and it is not necessary to fill-in all the details of this painful picture,—the object of the present section not being to furnish a complete monograph of Mr. Sen's proceedings, but only to sketch that element thereof which concerns the Brahmo Somaj. And now the question arises: How far is the Brahmo Somaj implicated by all this erratic teaching? What acceptance does it find among the Brahmo community? Let the *Sunday Mirror* reply. (Note, as to the first extract, that the "Devotionals" are understood to be always written by Mr. Sen himself.)

(Dec. 21, 1879.)—*Devotional.*—Father, we are only a dozen or two of Theists in this land who treat the Minister Thou hast appointed with special feelings of respect and loyalty.

(May 16, 1880.)—*We of the New Dispensation.*—We are a handful of men gathered in this Tabernacle of the New Dispensation. Thousands there were in our ranks, but as devotion and faith deepened, and the demands of the Lord increased, sceptics and scoffers, deists and rationalists, materialists and infidels, worldly-minded men and sensualists deserted us. Alas! Our brethren have dispersed in all directions. And our number has thinned away considerably. The Lord has used the winnowing-fan, &c. We are as nothing amid the overwhelming numbers of our opponents."

What "the demands of the Lord" were supposed to be, and in what did "the winnowing-fan" consist, we are afterwards informed in the following frank article.

(Sept. 19, 1880.)—*The Church cleansed.—That winnowing-fan, the Kuch Behar marriage, has done, and is doing, immense good to the Brahmo Somaj by removing the chaff from its membership.* Month after month, the sensual and the worldly, the prayerless and the vicious have been purged off. And because of this purging the Church has vastly improved instead of declining. A new fountain of fresh truth seems to have been discovered since, and a new

bee-hive of sweet sentiment. For two years continually there has been an outpouring and outburst of new ideas and new sentiments among the more advanced classes of Theists. The idea of the New Dispensation, the Pilgrimages to the Saints, the Expedition, the Million Divinities in One, the Ladies' Journey to the Spirit-land, all these are the new ideas which have swept over the Brahmo Somaj as an impetuous and irresistible torrent. This overflow of an altogether new life demands explanation. *We point to the winnowing-fan as the cause.* A ponderous mass of infidelity in the shape of unbelief in Providence and inspiration and prophets, in asceticism, *yoga* and *bhakti*, sat as an incubus upon our holy Church, and hitherto prevented its healthy development. . . . In fact, people of all sorts were gathered together in one net, and it was necessary in the interests of the community to segregate them. *In the fulness of time the Divine fiat went forth, and the winnowing commenced.* . . . Only a few, a lamentably small number are found to practise communion and *kirtan*, the higher forms of devotion and love.

The passages now italicized point unmistakeably to the real truth. The Kuch Behar marriage *was* a winnowing-fan for the Brahmo Somaj. But what was "the Divine fiat?" Was it that Mr. Sen should marry his child-daughter to a heathen prince, in defiance alike of his own former principles and of the almost unanimous pleadings of his Church? The *Mirror* would doubtless answer *Yes*: such was "the will and commandment [*Adesh*] of his God" (*Mirror* of April 7, 1878), and to doubt this was "unbelief in Providence and inspiration and prophets." Such doubters were "the chaff," "the worldly, the prayerless, and the vicious;"—acquiesence in Mr. Sen's *Adesh*, and a passive acceptance of all his gradually-ascending theocratic assumptions, being "the demands of the Lord," the increase of which has "dispersed thousands," and reduced the minister's following to "only a dozen or two of Theists." And Mr. Sen, in a sermon of this year (*Mirror* of Feb. 15, 1880) went so far as to say, "I believe when the Brahmo Somaj [has] reached its ideal of perfection, there will, perhaps, be but two or three men in it." So little can he reckon upon Brahmic acceptance of his "New Dispensation."

If we supplement these statements with the palpable tampering with Hindu idolatry already noticed, and the complacent favour so often reported by the *Mirror* as being shown to Mr. Sen's preaching by Hindu believers *as such*, we shall scarcely be able to resist the conclusion that he has not only quite ceased to *represent* the Brahmo Somaj, but has gradually come to hold a position entirely different and virtually opposed to it. Indeed, his colleague, Mr. P. C. Mozoomdar, in the January No. of the *Theistic Quarterly Review*, says (p. 27) that Mr. Sen and his friends "are, we presume, not totally disinclined to renounce that name [Brahmo] on behalf of those who are indisposed to extend it to them. We are afraid it may come to some such thing in the end."

A few words should be added on the secular aspect of Mr. Sen's party. The Indian Reform Association, founded by him in November 1870, worked actively and usefully for several years, but

gradually declined as the Yoga-and-bhakti movement gained ascendancy. After 1875, the Annual Reports ceased, and in 1878 the Government grant to the Female Normal School was withdrawn, the school being pronounced inefficient. But in October 1878 an attempt was made to revive the Association, and in April 1879 a public meeting was held, Archdeacon Baly being in the chair, when an Annual Report was presented which was quoted in my last *Year-Book*. This year there was an Annual Meeting at the Albert Hall on March 29, 1880, under the presidency of the Bishop of Calcutta. The Annual Report was published in the *Mirror* of April 11, 1880, and recorded an advance upon that of last year in the circulation of the Association's three Bengali journals and the number of pupils in its two schools,—the Albert School for Boys, and the Metropolitan Female School for Girls. In the former, out of 13 boys who went up for the last Entrance examination, two passed in the first division and obtained Government scholarships, four passed in the second division, and one in the third,—seven altogether. The girls' school numbered fifty-one pupils, arranged in six classes. The subjects taught are "English and Bengali, besides history, geography, and arithmetic." The Charity section of the Association also continues, and the "Band of Hope" in the Albert School. All this is creditable, so far as it goes. It may be observed, however, that no attempt is made towards the higher education of women, and that the general tone taken by Mr. Sen's party upon the whole question of female development has been gradually drifting backward, more and more, towards the Hindu type, ever since the Kuch Behar marriage. This is not surprising; but it adds yet another pang to the regret with which the early friends of the Brahmo Somaj of India contemplate its virtual submergence under the fatal waves of the New Dispensation.

The Suburban Somajes.

The following Reports of some of the leading suburban Somajes are selected, with occasional abridgment, from the Appendices to the Annual Reports of the Sádháran Brahmo Somaj for 1878-79 and 1879-80. The first Report, including three Somajes, is by Babu Kedár Náth Ráy, a missionary of the Sádháran B. S., and has been translated from the Bengali by a Brahmo friend. The other Reports were written in English, and sent to head-quarters by the Secretaries of the Somajes themselves.

Mission Report, 1879-80.

1. *The Sinduriapati Family Brahmo Somaj.*—This Somaj has been regularly going on for the last 16 years. Its fixed time for service is Friday evening. In a certain sense this Somaj may be called a model one. Babu Mani Mohan Mallik, with his son, daughter, daughter-in-law and grand-children,—all these together have formed the Somaj. Several men and women from outside come and join in the services, but their number has now

been a little diminished, owing to the last agitation in the Brahmo Somaj. The beautiful sight of a father, in the midst of his family, regularly and reverently calling on the name of the Supreme Being, is not often to be seen elsewhere. The natural reverence of the Hindu nation is the chief feature of this Somaj. There is only one want to be seen in this respect, viz., that those *anusthán* [religious ceremonies connected with birth, marriage, and death] which separate the Brahmo Somaj from the idolatrous Hindu community, have not yet been performed here.

2. *The Suburban Brahmo Somaj, Bhowanipur.*—Many persons from Bhowanipur and other places are members of this Somaj. The greater number of them are College and school students; two or three ladies also come and join in the prayers. This Somaj was in a much better condition when our respected friend Siva Náth Sástri resided at Bhowanipur. On his departure it almost ceased to exist. At that time I commenced working here. The two things which I have chiefly endeavoured to inculcate are these,—(1) To know Brahmoism as every one's own religion; (2) to rely upon congregational prayer as a primary and easily-attainable means of grace. In both these respects, by God's mercy, some good results have been obtained. A little thirst after religion and brotherly sympathy have been created among the Brahmos here. They sometimes assemble together to discuss religious matters, and they also have *priti-bhojans* [love-feasts] at each others' houses. And many of them have resolved to undertake the effort and expense of getting a Prayer-Hall built for the Somaj. Formerly they used sometimes to return home without any divine service, for want of persons who could conduct it; but now two or three among themselves perform this duty. They do this when I am absent, and do it well. At present, the Somaj meets at the house of Babu Gopál Chandra Dás of Porábázár. It has not been made a branch of the Sádháran Brahmo Somaj; but it has an entire sympathy therewith.

Chief feature:—Local residents are zealous for its welfare; hence there is good hope of its stability.

My friend Babu Fanindra Mohan Bose is the Secretary and my assistant in conducting the services.

From the Report sent in at the same time by the last-named gentleman, the following details may be added concerning this Somaj.

Though the Somaj was established, or rather revived, in June 1878, yet there was nothing like a constitution in it. To remove this want a meeting was convened on Sunday, the 16th March, 1879, when a constitution was given to the Somaj and a set of rules was passed, and Babu Fanindra Mohan Bose was appointed as the Secretary of the Somaj. At a subsequent meeting, held on the 11th May, 1879, it was resolved that this Somaj would co-operate with the Sádháran Brahmo Somaj in furthering the cause of Theism; and in accordance with Rule 21 of the Rules of the Sádháran Brahmo Somaj, Babu Fanindra Mohan Bose was appointed as the representative of the Somaj to the General Committee of the Sádháran Brahmo Somaj.

The numerical strength of the Somaj up to the date of this report is 26. Besides these, there are others who attend the services in the Somaj but do not desire to form a part of the constituted body.

The Somaj has no building of its own. The weekly services and the meetings of the Somaj are now held at the house of one of its members, Babu Gopál Chandra Dás, where the Somaj has been transferred in January 1879. The want of a local habitation is now deeply felt, and the members are trying to get a house of their own for the Somaj.

There has been one *Anusthánic* ceremony worth the name. The *Annaprasan* ceremony of the daughter of Babu Fanindra Mohan Bose was celebrated in December 1878, Pandit Siva Náth Sástri conducting the divine service.

FANINDRA MOHAN BOSE.

3. *Khidirpur Brahmo Somaj.*—Its services are conducted every Thursday evening in the dispensary of Dr. Baradá Prasád Dás. The majority among the Brahmos are College and school students and local residents. They are of a very independent character. Without waiting for a missionary or a preacher, they have been themselves conducting the services of this Somaj for three or four years. One or two among them are very excellent.

But there are two parties among the Brahmos,—the one entertaining as strong a trust as the other party entertains a distrust in Babu K. C. Sen. This sometimes gives rise to sharp contention, and much pains had to be taken lately to stop this.

Babu Amrita Lál Bose, a missionary of the B. S. of India, used formerly to come here and conduct the services, but since the Kuch Behar marriage, many Brahmos feel less respect for him, and his visits have therefore ceased.

I have been unable to conduct the prayers since last Jaistha [May-June, 1879], having been forbidden by physicians to go out at night; but I hope to be able to resume the work soon.

On certain special occasions last year, I lectured and conducted services four or five times at the Baráhanagar Brahmo Somaj. But that is not within my regular field of work.

The following are some of the points on which I have dwelt in my discourses at all these Somajes.

(1) For the formation of the holy Brahmo Somaj, the combined exertions of all are necessary, whether they be strong or weak.

(2) The lack of a clever leader forms no hindrance to the path of the preacher of religion.

(3) Worthy society contributes a great deal, no doubt, towards making our life's work and thoughts pure and good; but it is not sufficient to eradicate the roots of sin. Hidden sins will break out if they can find an opportunity; attentive self-examination is therefore necessary.

(4) Immense peace and joy result from humbly taking the shelter of religion. But a slight divergence from it involves the soul in manifold danger.

Remarks.—Love to God spontaneously springs up in one's soul on taking the burden of another upon one's own shoulders; hence special benefit is gained by making leisure, amid the press of business, to preach God's Name.

KEDÁR NÁTH RÁY.

BARÁHANAGAR BRAHMO SOMAJ.

i. 1878.

This Somaj was established on the 4th of July, 1864, and since its establishment has done an immense deal of good towards the improvement of Baráhanagar. Under the leadership of Babu Sasipada Bánerji, the local Brahmos have been to this day trying all means in their power to ameliorate the social, moral and religious condition of their fellow inhabitants, both male and female, and it might be safely pronounced that they have partially, though by no means to the desired extent, succeeded in their endeavours. They have under their management several very useful educational institutions. There is a Girls' School managed by them which is slowly but surely growing in importance every year, the number of its pupils increasing with the increase of its age, and the people taking advantage of it and loving it the more it is growing old. They have a Night School to impart education to the working classes of the place, who having no leisure during day-time, resort to this school at night and are taught there to read, write and cipher, according to their respective capacities. They are taught both in English and Bengali. It might be noticed here that the Baráhanagar Brahmo Somaj has the elevation of the poor for one of its chief aims, and has for that purpose established an association called the "Baráhanagar Working Men's Club," where the working men assemble to hear lectures, secular and religious, to

hold prayer-meetings, and to chant hymns and moral songs. It is quite a scene to see these people thus meet together. This Brahmo Somaj has also a periodical called the "Bhárat Sramjibi" (The Indian Workman), published every month for the use of the poor at large.

Almost all the public institutions of Baráhanagar originally owe their existence more or less to the influence of the local Brahmos, especially to that of Babu Sasipada Bánerji. The "Social Improvement Society," the "Public Library," and the Night School under the management of the Jute Mills Company at Baráhanagar all came into existence through the exertions of the Brahmo Somaj of the place. They have also a District Savings' Bank for the special benefit of the poor at Baráhanagar, and this Bank was opened here by Government through the efforts of Babu Sasipada Bánerji, though the Jute Mills Company have been looking after its management from the very day of its opening.

We have not the pleasure of recording much on the head of *Anusthán* in connection with the Somaj, as only one or two of its members are *Anusthánic* (practical or thorough-going) Brahmos. However, three Brahmo marriages took place under its auspices, and all of them were inter-marriages and widow-marriages. On the matter of charity they regularly give alms to the poor and really needy on the day of their monthly worship, and Babu Bany Madhab Paul, one of its members, bears all the expenses thereof. Besides this they have other occasional acts of charity.

* * * At present the Baráhanagar Somaj has, properly speaking, no place of worship of its own. Its prayer-meetings are now held in the hall of the "Baráhanagar Institute," built for public benefit through the exertions of Babu Sasipada Bánerji, with pecuniary aid chiefly from the late Miss Carpenter, and his other friends in England.

There is no regular constitution in the above Somaj, though the members have been striving to have one ever since they lost their former place of worship. The number of its members is about twenty-five. This number includes the members of the Ban-Hughly Upásaná Somaj, which has been amalgamated with it. This Upásaná Somaj was established by Babu Nagendra Náth Bhádury.

ii. 1879.

The Report for 1879, while warmly commending the earnestness and energy of both the minister and the secretary of the Baráhanagar Somaj, laments that these gentlemen did not meet with sufficient co-operation from the members, whose religious life is said to have been less zealous than usual during that year. But the narrator goes on to add some interesting facts which certainly tell in the opposite direction. The first of these was more fully described in the *Brahmo Public Opinion* of August 7, 1879.

"The Brahmos of Baráhanagar have adopted a very happy plan of satisfying the spiritual want of their families and neighbours. Besides the weekly service, they hold daily prayer-meetings at the houses of the several members of the Somaj, where their friends of the neighbourhood join them."

To return to the Annual Report:—

They had several such meetings during the year at Baráhanagar, Ban-Hughly, and Utarparah, the three places being contiguous to one another. It is highly gratifying to observe the interest evinced by the ladies of some of the families not actually attached to the Brahmo Somaj, for such prayer-meetings. The eagerness with which they received the tidings of Brahma

Dharma was really very hopeful. It should be noted by the whole Brahmo community that if there is religion anywhere in India in all its sincerity and earnestness it is among the women, and that to give Brahma Dharma a permanent footing in the country, it should be extensively preached to them. It is our women who have real piety and real religious faith, and if the truths of Brahma Dharma are imparted to them (which can be very easily done, as has been proved by these family prayer-meetings of the Barâhanagar Brahmos), they are sure to receive them in the heart of their hearts, and the consequence would be that we shall have that steady and unwavering faith and unflinching devotion of our ladies transferred from the idols of Hinduism to the God of Brahmoism. If we can but give them the substance, they are sure to give up the shadow they so eagerly and faithfully worship at present. Surely, this family prayer-meeting movement of the Barâhanagar Brahmos is a move in the right direction and should be followed largely by other Somajes.

Besides the above family prayer-meetings, there have been meetings during the year for the religious improvement of the working-men of the place, in which work Babu Kalachand Ukil has taken much trouble. By his devotedness to the cause, he has endeared himself to the working-men who have joined the movement.

In the last Annual Report, mention was made of a disagreeable state of things in connection with the Somaj Building, the local Brahmos having discontinued holding their prayer-meetings there; but it is a good sign to note that during the year under review, they have commenced to hold prayer-meetings every Sunday evening at the Somaj Building; the morning service, as before, is held in the hall of the Barâhanagar Institute.

At a meeting of the Executive Committee of the local Somaj held on the 4th instant, Sasipada Bânerji has been elected Secretary for the ensuing year.

Hugli Brahmo Somaj.

(1879.)

This Somaj is a Family Prayer-Meeting held at my own residence on every Wednesday evening. Babu Panch Kowri Bânerji generally conducts the service according to the form which obtains in the Calcutta Adi Brahmo Somaj. A few respectable men who have faith in one true God regularly attend its prayer-meetings.

It is not a well-organized Somaj, having a certain number of enlisted members forming themselves into a body and zealously carrying out the work of religion in the locality. It is rather a Family Prayer-Meeting wholly supported by me, and, as such, has done no practical work under the head of educational, social, moral, benevolent or charitable works, save and except a small work of charity (such as bestowing alms, feeding the poor, &c.) on the anniversary day, which took place this year on Sunday, the 13th July last. On that occasion, Babu Sambhu Nâth Gargari conducted the service in the morning, and Babu Becharam Châtterji in the evening, and Brahmo friends from other places were invited and assembled. The expenses of the ceremony were wholly borne by me.

The simple and inoffensive manner of its operation of divine service is liked by many, and even tolerated by the orthodox Hindus, who flock now and then to hear the religious doctrines and sermons read out there.

Gokul Krishna Sinha, *Secretary.*

Konnagar Brahmo Somaj.

History of the Konnagar Brahmo Somaj.

1.—*Foundation.*—This Somaj was established at the house of Babu Shib Chunder Deb on the 28th May, 1863. Our venerable Pradhan Achârjya, Babu Debendra Nâth Tagore, presided at the inauguration.

2.—*Organization.*—At first it was a Prayer-Meeting held every fortnight, that is, every alternate Sunday evening. On the 7th February, 1864, an association, in connection with the movement, and under the designation of "Dharma Sancharini Sabha," was formed for the purpose of discussing religious subjects. It used to meet every other Sunday morning, and so continued till the 30th October, 1865.

3.—On the 12th *Baishakh* 1787 *Sak* (April, 1866) the above association was revived under the name of "Konnagar Brahmo Somaj," the object of which was to adopt measures for the promotion of religion and public good. Certain rules for the conduct of business were framed, and meetings were held on the second Sunday of every Bengali month.

4.—Among the measures taken by the Somaj may be mentioned the following:—

(*a*) Congregational meeting for the culture of Brahmoism.

(*b*) Payment of schooling fees for a certain number of indigent boys studying in the Vernacular and English schools of the place.

(*c*) Giving relief to the poor and helpless in money and cloth.

(*d*) Distribution of homœopathic medicines to the sick.

(*e*) A Theistic Library in connection with the Somaj.

* * * 8.—*Correspondence with the Brahmo Somaj of India.*—Between the years of 1865 and 1875, many communications were received from the Brahmo Somaj of India requesting information on various points connected with this Somaj.

9.—*The Marriage Bill.*—A special meeting of the members of the Konnagar Brahmo Somaj was held on the 19th *Bhadra* 1793 *Sak* (August 1871) to consider (1) whether there was any necessity of an act for legalizing Brahmo Marriages, and (2) if so, whether there were any objections to the provisions of [the] Marriage Bill then pending before the Supreme Council. The meeting was unanimous on the first point, but much difference of opinion was observed on the second point;—the majority of the members present thought that the minimum marriageable age of the wife should be 13 years complete instead of 14; and that the declaration [of the parties' ages] required by Sec. 3 of the Bill should be made after the solemnization of the marriage according to the Brahmic rites. These views were submitted to the Government in a Memorial dated 10th September, 1871.

10.—*Anusthán Paddhati.*—On a requisition made by the Brahmo Somaj of India in September 1875, some rules for social observances as Játkarma, Námkaran, Bibáha, Anteshthi Kriyá, Srâddha* in Brahmo households were drawn up, and forwarded to the above Somaj with the Secretary's letter dated 21st *Paus* 1797 *Sak* (January 1876.)

11.—*The Great Agitation.*—When the great agitation in the Brahmo community took place in 1878 consequent on the Kuch Behar Marriage, the Konnagar Brahmo Somaj always sided with the protestors, and supported their views. The Somaj having great sympathy with the objects of the Sâdháran Brahmo Somaj, has appointed Babu Satkari Deb as its representative to the General Committee of the latter Somaj under Sec. 21 of its Rules.

12.—*Prayer-Hall.*—Although the prayer and other meetings of the Somaj had been very comfortably held at the house of Babu Shib Chunder Deb, yet it was thought desirable that a separate Prayer-Hall of the Somaj should be erected. . . The building was completed by the end of 1878, at a cost of Rs. 3309-2-9, of which Rs. 2467-6-3 were realized from subscriptions and other sources, leaving a debt of Rs. 841-12-6.

13.—The Somaj is happy to say that as soon as the above debt came to the notice of Babu Debendra Náth Tágore, he at once sent Rs. 800 for its

* These are the *anusthâns* or religious ceremonies practised at birth, marriage, and death. See Glossary for further details.—Ed. *Year-Book.*

liquidation, in addition to Rs. 500 already paid by him for the building. For this munificence of the Pradhan Achárjya the Somaj owes a deep and everlasting debt of gratitude to him.

14.—*Trustees and Trust Deed.*—At a meeting of the subscribers to the Konnagar B. S. Mandir Fund, held at No. 13 Mirzapore Street, Calcutta, on the 16th February last (1880), Babus A. M. Bose and U. C. Datta, Calcutta, Babus P. K. Bánerji, S. K. Deb and S. P. Deb, Konnagar, were appointed as Trustees to take charge of the Somaj property, and a Trust Deed was read and adopted.

15.—Babu Shib Chunder Deb has granted a piece of land measuring upwards of 16 cattas, of which about 6 cattas have been applied to the Mandir, and the remaining land reserved for the building of a house for the residence of a minister and such other purposes. He executed the Trust Deed on the 8th March last, being the day on which the Mandir was opened to the public. . . The Trust Deed has since been duly registered.

16.—Since the opening of the Mandir, a minister's house has been built at an expense of about Rs. 500, but no regular minister has yet been appointed. The divine service in the Mandir is conducted occasionally by Babu Umesh Chandra Datta and some other missionaries of the Sádháran Brahmo Somaj, and generally by one of the members of the local Somaj.

17.—*Rules for the Somaj.*—At the last annual meeting of the Somaj, held on the 11th April last, a set of revised rules for the Somaj was passed, giving it a regular constitution. The following office-bearers were also elected for one year: Babu Shib Chunder Deb, Treasurer; Babu Sat Kari Deb, Secretary.

18.—*Sangat Sabha.*—A Sangat Sabha had been formed, which meets every Sunday afternoon for the purpose of discussing religious and social matters. . .

20.—*Number of Members.*—There were at one time upwards of 30 members of the Somaj, several of whom have left the place, and some have ceased to attend the Somaj, while two are dead. The present number of recorded members is 25, of whom only four are *Anusthánic* Brahmos, and one Brahmica.

SAT KARI DEB, *Secretary.*

EAST BENGAL.

1. EAST BENGAL BRAHMO SOMAJ, DACCA.

The Dacca Somaj was founded in December 1846 by the late Babu Braja Sundar Mitter, an estimable Brahmo of the conservative school; and with the two exceptions of Krishnagar (1844) and Midnapur (1845-6), it is the oldest surviving Brahmo Somaj in India after the Adi Somaj. It is a Brahmo station of some importance, and may be said to rank next in vigour and influence after the leading Somajes of Calcutta. Its operations have gradually widened and deepened as years went on. At first it was conducted on conservative principles, but after awhile several changes were introduced. Some of the members "established a branch Somaj where they used to preach Brahmic principles of morality and religion to students every Sunday morning. But as they could not long be satisfied with that sort of preaching once in a week, they established [in 1863] with the aid of Babu Braja Sundar Mitter, a Brahmo school for training students systematically in the principles of Brahmoism." In 1865 a *Sangat Sabha* was formed

by the more zealous members, its object being to promote "the practice of religion in life," and in 1869 a separate Sunday service was established on progressive principles. In the same year a Mandir was erected, and on its opening in December 1869, the Dacca Church was specialized as the "East Bengal Brahmo Somaj." In April 1871, the East Bengal Mission Society was founded, "as a branch of the Mission Society of the B. S. of India," its press organ being the *Banga Bandhu* (Friend of Bengal), started in July 1870. Besides these purely religious institutions, several of the Dacca Brahmos founded, in February 1871, a "Philanthropic Society"—"to do good to the country in various secular ways,"—working here in connection with non-Brahmos also. The President of the Society for several years was Mr. W. B. Livingstone, a warm-hearted Christian gentleman, then a Professor in the Dacca College.

All these societies have been active in their several paths; and the Dacca Brahmos have long held an honourable position as workers in various departments of reform, both religious and secular, as may be seen by reference to my previous *Year-Books*. The Somaj has not, however, been without its internal conflicts. Between those of its members who sympathized with the B. S. of India, and those who preferred a more conservative policy, differences sometimes arose which were not easy of adjustment. These matters gradually smoothed down, however, and things were apparently going on placidly, when, early in 1878, the announcement of the impending Kuch Behar marriage suddenly startled the Brahmo world, and roused a greater storm in the Dacca Somaj than it had known before. The final result was the dismissal of the previous minister, Babu Banga Chandra Ráy (two of whose sermons will be found in my *Year-Books* for 1876 and 1877), and the engagement, in his place, of Pandit Bijoy Krishna Goswámi, the oldest missionary of the Sádháran B. S., and already long known and loved in East Bengal. Of his work since then, I have spoken in my first chapter.

The Dacca Somaj counts also a select number of faithful Brahmos, who form the nucleus of all its vitality and good work. Among these may be specially named Babu Naba Kánta Chátterji, the excellent Secretary of the Somáj; Babu Káli Náráyan Gupta, a neighbouring zemindar, and an occasional preacher at the Mandir, —the worthy father of three Brahmo brides, and two active Brahmo sons; Babus Rajani Kánta Ghosh and Jagat Bandhu Láhá, both transferred from the Government English School at Barisál (whence Babu J. B. Láhá sent me interesting letters which will be found in my first three *Year-Books*); and last, not least, Dr. Prasanna Kumár Ráy of Dacca College. These are among the best known, but Pandit B. K. Goswámi, in his Mission Report of 1878-9, estimated the number of *Anusthánic* Brahmos in Dacca as about

25,—"all their household duties being performed according to Brahmic principles."

With respect to the position of parties, it may be observed that the adherents of Mr. Sen, in Dacca, constitute a very small minority, numbering only about half-a-dozen. They have lately enrolled themselves as a branch of the B. S. of India, whose recent proclivities they appear to endorse. One of these gentlemen, Babu Durga Dás Ráy, is, however, doing work of a more solid kind also. He has lately started a Minor School, in which, it is said (by the *East* of July 5), that "very young boys are being trained up in a manner quite interesting to them." This gentleman has written some pamphlets on the *Adesh* question, which will be noticed further on.

With the exception of a single pamphlet issued by Babu Kailás Chandra Nandi in December 1878 (the "Annual of the East Bengal Brahmo Mission Society"),—to which I am indebted for the opening details of this section,—the Brahmos of Dacca have unfortunately not yet adopted the useful custom of publishing Annual Reports of their Somaj and its work. My epitome thereof must, therefore, necessarily be fragmentary; but as many of the available fragments are interesting, I present them as follows. They are mostly taken from the *East*, a local English weekly newspaper, edited by Babu Káli Náráyan Ráy. Dacca has also two other journals under Brahmo management, one being a Bengali weekly, and the other a Bengali fortnightly,—the latter being the organ of Mr. Sen's friends.

The Students' Association mentioned below is, like its namesake at Calcutta, a secular society, but counting many active Brahmos among its members.

(*The East*, March 1, 1880.)—We are glad to learn that the Night School, which was established last year in connection with the Students' Association, is being more largely attended than before. The school started with some 25 students and a teacher; the students were very irregular and the number fluctuated very much; there are now 35 students on the rolls and the average attendance every day numbers thirty; there are now two teachers. Most of the students are Mahometans, tailors by profession, and there are also some Hindu students who are mostly potters. Those of the working classes only are allowed to join the School: they come to the school at 7.30 p.m., when they have leisure after their daily work is over. We hope the generous public will come forward to help this institution with sufficient funds to carry on the work on a stable basis.

(*B. P. O.*, April 1, 1880.)—At the anniversary of the Students' Association, prizes were given to the inmates of the Sunday School opened and held under the auspices of Dr. P. K. Ráy, Babu Jagat Bandhu Láhá, Babu Naba Kánta Chátterji and their coadjutors in the good cause.

(*The East*, March 8, 1880.)—An esteemed European gentleman of Dacca happened to remark that Dacca was a town of meetings. There is much truth in his remark. The last week has decidedly been a lecturing season, and remarkable for the unusual activity and excitement created in the minds of the people. Scarcely a day passed without drawing the attention of the

public to meetings and lectures. On Monday last, Pandit Siva Náth Sástri, M.A., delivered a sermon in English, on "God revealeth Himself to those who seek Him," before a respectable audience in the East Bengal Brahma Mandir. On Tuesday, the Philanthropic Society held a meeting, at which Mr. Livingstone delivered a lecture on the "Value of bread-winning education." On Wednesday, Pandit Siva Náth delivered a very able and interesting speech at a meeting of the Students' Association held in the Theatre Hall. The advices that he gave to the students with respect to the scope of their training and education were most valuable, and we have no doubt that they were benefited by the lecture. On Thursday, Babu Ananda Chandra Mitra read a discourse on the "Future of Brahmoism" in the East Bengal Brahma Mandir. On Friday there was a meeting in the Library Hall of the Brahmo Somaj, in which important discussions were held for the enlivening and progress of the Brahmic Faith. On Saturday there was a meeting of the College Society, at which Mr. Livingstone delivered another lecture on "Lessons of History."

(*The East*, January 26, 1880.)—The fiftieth anniversary of the Brahmo Somaj is being conducted with great *éclat* at the local Somaj. The Mandir has been very tastefully decorated with flags and evergreens. At the very entrance has been placed an arched gate of leaves and flowers, with the two cardinal mottoes of the Church, "One without a second," and "Truth will triumph." The inside of the Mandir, too, has been beautifully adorned with flower-garlands and Sanskrit texts. The compound was illuminated in the evening on the second and third days of the festival, and the whole appearance was rendered grand and imposing. The festival commenced on Friday last, and will be brought to a close to-morrow. On the first day was held the Rám Mohun Roy meeting, which was very well attended. The proceedings commenced with two of Rám Mohun Roy's hymns, after which Babu Govinda Chandra Dás, B.L., offered a short prayer and delivered an interesting discourse on the life and work of the Rájá. He was followed by a few speakers, and the meeting was brought to a close by two more of the Rájá's hymns. The second day was the anniversary day. The morning service was conducted by Dr. P. K. Ráy, who delivered an interesting sermon on this occasion. He spoke to the following effect:—

There is a very close and direct connection between the Brahmo Somaj and Brahmoism. The relation between the two is of the same nature as that between the human body and the soul or mind. One is known through the other. One is dependent on the other for its growth, life and beauty. However noble, pure and good Brahmoism may be in its origin, people in general will judge of it from the actions of its external embodiment, the Brahmo Somaj. Brahmoism, we know, is the religion of God, of heavenly origin; but its earthly dwelling is the Brahmo Somaj. For the manifestation of its beauty, glory and greatness to the world, it is entirely dependent on the life and action of its earthly body. Unless [the] Brahmo Somaj can set good examples, unless it can do good and noble deeds, and its members lead pure and virtuous lives, none will see the true beauty of Brahmoism. People will and must judge of the indwelling spirit of religion through the external actions and lives which they see in the body or among its professed members. A great responsibility, therefore, rests on all Brahmos. It is they that constitute the body of Brahmoism. The body must lead a healthy and pure life and perform vigorously all its normal functions. It must avoid and root out all abnormal developments. It must so grow and develop that the heavenly radiance of its indwelling spirit may attract the attention of all, and rouse up those who are sleeping in ignorance, superstition, and indifference. The food of this body is truth, purity and love. God is the source and giver of these. To Him we pray for them. May He grant to the Brahmo Somaj abundant spiritual food and a noble life.

The mid-day was spent in the distribution of rice and clothes for the poor and disabled. In the afternoon, Sankirtan was commenced at 4.30, and was continued till 5.45.

The evening service was conducted in English by Babu Jagat Bandhu Basu, M.A., who, after a short prayer, read an elaborate, argumentative and able paper on "Can man do without religion?" He began by stating that a considerable portion of the advanced classes of society evinced a total disregard for religion. . . . Such a result as this was highly to be regretted, and the question naturally arose whether it was possible for man to do without religion.

The lecturer proceeded to show that religion had prevailed in the world from the earliest times, and that it had sprung up independently among the different primitive races of the earth. Its vitality was such that notwithstanding hostile criticism and the frequent demolition of particular dogmas, it had always reasserted its sway and regained its influence. He thus proved that the universality of religion, its independent evolution among the different primitive races of the globe, and its great vitality, showed that its source was deep-seated instead of superficial. He then proceeded to examine human consciousness and showed that mere intellectual culture and the cultivation of the moral feelings could not satisfy the deeper needs of the soul. They required religion for their gratification. This element in the soul was the spiritual sense. It was necessary for the harmonious development of the faculties, that this spiritual sense should be cultivated along with the intellect, conscience and feelings. In cultivating the devotional element, it was necessary to guard equally against mysticism and indifferentism. The lecturer then refuted the objection that our knowledge being only relative, religion was impossible as the object of it was unknowable. He pointed out that the limits of positive knowledge did not cover the limits of possible thoughts, and that the province of belief was more extensive than the province of knowledge. Having thus proved that religion was possible even on the grounds of experience-philosophy, he showed the necessity of it, first, from the fact that man was a sinful being, and that religion was necessary for his salvation, and secondly, from the inherent sense of justice in man, which proved a moral government of the world and consequently a Moral Governor.

The lecturer then pointed out that religion gave almost superhuman strength to its votaries, and illustrated this statement by the examples of the lives of martyrs. He also showed that the best consolation that man could have in times of trouble came from religion.

The lecturer then proceeded to show that the influence of religion was very great. Even superstitious forms of religion exerted great influence for good. He cited the case of the Roman Catholic religion, and pointed out that the extinction of villenage and the amalgamation of the Norman and Saxon races were due to the influence of that religion.

He then criticized at some length the assertion of Mill that human authority, early education and public opinion, all of which exerted a very great influence on human conduct and human actions, were better able to maintain and improve society than religion. He proved that none of them could possibly supplant religion, which guided and vitalized them all and employed them as its agents.

He answered the objection that religion having perpetrated many evils in its name could not do any good. He pointed out that this objection applied only to the form and not at all to the essence of religion, and that the days of religious bigotry had gone by, never to return.

Last of all, he said that religion was a progressive body of doctrines, and that it would stand in the way of human progress as soon as it became stereo-

typed. He said that in his opinion, Brahmoism had all the elements of a progressive religion, and that it would never be stereotyped.

He concluded by pointing out the good that religion imparted, and exhorting his audience to cultivate it.

(*The East*, October 4, 1880.)—The Eastern Bengal Brahmo Somaj held their autumnal Utsab on the 26th and the 27th September last. On the afternoon of the 26th, there was held an enthusiastic and heart-stirring *Sankirtan* in the compound of the E. B. Brahmo Somaj. In the evening Dr. P. K. Ráy delivered an interesting lecture in Bengali on "Religious Enthusiasm," in the course of which he pointed out the importance of it as a strong indicator of faith and a factor in religious improvement and religious reformation. On the morning of the 27th, Babu Rajáni Kánta Ghosh, B.A., conducted the morning service. In the sermon that was delivered on the occasion, he compared the scenery of the autumnal season with the religious life of man. * * * The religious life of man derives all its beauty and strength from God. By His own light He enlightens men, who must be guided by light divine, if they want to understand religious truths and discriminate right from wrong, and truth from falsehood. Not only should men walk in the light received from God, but they should have their sins burnt away by the fiery heat which emanates from God, and which has the unfailing effect of purging away the sins of man, and enabling him to enjoy the blessed influence of religion, which invigorates the soul and imparts lasting peace. He urged upon the congregation to hold communion with God and receive from Him *Brahmalok* [divine vision] and *Brahmagni* [divine fire], which are essential to the spiritual development of man. The mid-day service and *Dhyán* were performed by Babu Káli Náráyan Ráy. Then Babu Hari Charan Chákravarti, B.L., read and expounded a piece from Theodore Parker's works, and spoke in an earnest manner about the necessity of cultivating piety; Babu Govinda Chandra Dás took as his text, a piece from Dr. Martineau's "Hours of Sacred Thought," and devoutly expounded the principle of complete resignation as a necessity for the religious life of man, and Babu Káli Náráyan Gupta explained some portion of the "Brahma Dharma," each of them concluding with a prayer which was followed by a hymn. With the earnestness and enthusiasm which were infused into the minds of the congregation they commenced Sankirtan, which proved a great success. The evening service was conducted by Pandit Bijoy Krishna Goswámi, who, in his sermon, explained the views entertained in the Koran about *nomaj* (prayer); and showed clearly how high and exalted the idea of prayer contained in the Mahometan scriptures was. The way in which the spirit of prayer should be cultivated was very lucidly set forth by the minister. The Utsab was concluded with great enthusiasm on the part of the congregation, who went home all satisfied and enlivened.

2. Bágháchrá Brahmo Somaj.

There are about a dozen other Brahmo Somajes in East Bengal, but no systematic reports of them are available since those which I gave from Chittagong and Barisál in my *Year-Book* for 1878. There is an East Bengal Somaj however, whose "short and simple annals" have a peculiar interest, and whose history is substantially told in the following gleanings, which commence with an extract from the *Mirror* of 16 years ago.

(*Indian Mirror*, July 1, 1864.)—In a small village in Eastern Bengal, about sixteen miles south of Goverdanga, forty-two Hindu families consisting of one hundred and sixty-five individuals, have in the course of the last six months openly renounced the idolatrous beliefs and practices of Hinduism and

embraced the saving creed of the Brahmo Somaj. They have already established a branch Somaj where, besides the usual service held on Saturdays, special service is conducted every Wednesday for the Brahmo ladies who congregate in large numbers. A remarkable evidence of their sincerity and consistency in this early stage of their spiritual advancement is afforded by the fact that during the last fortnight, four marriages have been celebrated in accordance with the reformed nuptial rites prescribed by the Brahmo Somaj. What, however, gives peculiar interest to this case of conversion is the enthusiastic piety of the Brahmo ladies and their intense attachment to the rational form of worship they have received, which, our Missionary informs us, "induces them often to forego their domestic concerns to hasten to the spot where the name of the True God is chanted." We cannot but commend these converted families to the sympathy and prayer of the Brahmo community, and well may we congratulate ourselves that so many have been delivered from the curse of idolatry by the grace of the Almighty.

(August 1, 1864.)—Referring to the announcement we made some time back of the conversion of forty-two Hindu families to Brahmoism, the *Bombay Guardian* makes the following remarks :—

"We are rather surprised that the name of the village where so many Hindu ladies have been seized with an enthusiastic admiration for Theism should have been withheld. . . . We wish the missionary would give a more detailed account of his method. Does he begin with his doctrine of Intuitionism? Does he read to the villagers passages from Newman and Emerson? Or does he at first content himself with proclaiming the Hindu Theism, merely detaching it from its polytheistic setting? We shall be thankful for reliable information on these points."

We have to inform our contemporary that in the conversion of the forty-two families of Bágháchrá (that is the name of the village) none of the methods indicated above have been employed. They are poor and illiterate, and none of them can boast of English education, much less of the mysteries of English metaphysics or theology. For some time past they had lost faith in several of the absurdities and errors of Hinduism, and feeling uneasy in this unsettled state, they addressed a letter to the Secretary of the Calcutta Brahmo Somaj, soliciting guidance and advice, in the hope that they might find something to satisfy the cravings of their souls and at the same time a community to join for all social purposes, instead of drawing themselves into a state of isolation. For several months, in the course of which their sincerity and earnestness were fairly examined and tried, no decided step was taken by the Calcutta Somaj. At last a Missionary was sent to them, and their readiness to receive truth was so great that their conversion proved to be a wonderfully easy work. Not only individuals, but family after family came and embraced the solemn vows of the Brahmic Covenant. Nor was their conversion a mere intellectual assent; men and women, the young and old, are all prepared to act up to the strict injunctions of Brahmoism in their domestic and social transactions, setting aside idolatry with all its appendages of pernicious ceremonials and rites. In fact their enthusiasm, consistency and prayerful humility are quite remarkable. . . Let none now say that the conversion of the uneducated masses of India to the creed of the Brahmo Somaj is a utopian fancy. We are warranted to look forward with intense hope to the time when our countrymen and countrywomen, the rich and the poor, the learned and the illiterate, shall with one accord celebrate the worship of the True God with faith, love, and joy.

(Annual Report of the Sádháran B.S. for 1879-80.)—When the first call from the village came, Pandit Bijoy Krishna [Goswámi], then a missionary of the Adi Brahmo Somaj (it was before the schism), was sent. After the first schism the Pandit joined the progressive party and once more visited the place along with a few kindred spirits. He settled there, daily living and working

with them, treating their sick and educating their children. This earnest and quiet good work was for a long time disturbed by other duties in connection with the new progressing movement that called away the missionary. The fervid and burning spirit of Bijoy Krishna made itself manifest in other departments of work. He travelled through the length and breadth of East Bengal, carrying the torch of truth everywhere, whilst the chosen and beloved abode of his early operations languished in the general neglect. Then after a period of incessant work and a similar period of indescribable suffering from a most fatal and incurable malady, caused by the overwork to which he subjected himself, the Pandit once more retired to the favourite scene of his early labours as a missionary of Babu K. C. Sen, with a view, perhaps, to spend the rest of his days in repose and quiet work. But the hurricane consequent upon the late agitation in the Brahmo Somaj once more drew him out from his retreat to answer the call of more urgent duties.

The Bágháchrá Brahmos, a whole village full of *Anusthánics*, were not likely to condone the Kuch Behar marriage. Their protest, sent up only a week after the *Mirror's* announcement of the impending event, concluded thus:

The men, women, and children of the Bágháchrá Somaj are all condemning Keshub Babu's deviation from his principles. We send this letter as representative of all the Brahmo men and women of this place.

This was signed by Pandit B. K. Goswámi, then the resident minister, and by Babu Mrityunjay Mallik, Secretary to the Somaj. Since then all the 40 families of Bágháchrá have joined the Sádháran Brahmo Somaj.

A few words must be added in conclusion. In the Register of Brahmo Marriages given in my last *Year-Book*, Bágháchrá is only credited with one marriage (No. 22, March 9, 1868),—though it should be noted that in two other marriages (No. 58, March 30, 1876, and No. 77, Nov. 6, 1877) the brides were named as being Malliks of Bágháchrá. It struck me lately that such an *Anusthánic* Somaj must have celebrated more marriages than those, and I sent an enquiry on the subject to the Secretary, Babu Mrityunjay Mallik, through Babu Shib Chunder Deb. By the kindness of these two gentlemen I am now able to present an authorized list of twelve more Brahmo marriages celebrated by the Malliks of Bágháchrá, which will be found in the "Statistical Tables" further on. It will be observed that four of these took place at Kulbáriá, and five at Sankarpur. These are neighbouring villages, in which the brides happened to live, it being customary to celebrate marriages at the residence of the bride. Babu Shib Chunder Deb adds the following information:—

None of these marriages appear to have been registered. The Secretary gives the following reasons for their non-registration:—The first 8 marriages were performed before the passing of the Act; in cases 9 and 12 [in which cases alone the brides had attained the minimum age prescribed by the Act], no Registrar was available, not any being then appointed to the district in which the ceremonies took place; and in cases 10 and 11 the marriages were celebrated according to the form observed by the Adi Brahmo Somaj without the general consent of the local Somaj.

All the three Bágháchrá marriages in the previous *Year-Book* List are there marked as registered. It is possible that I may been misinformed on this point in the case of No. 22, celebrated at Bágháchrá in 1868, before the passing of the Act; but I believe my information was entirely reliable as to the two other marriages, celebrated respectively at Calcutta in 1876, and at Dacca in 1877.

West Bengal.

There is no Brahmo Somaj in West Bengal which holds a corresponding position to that of Dacca in East Bengal, and the Brahmo reports at command are of a somewhat fluctuating and disjointed character. There is one, however, which gives a clear account, worth presenting, of the rise and progress of a (conservative) Brahmo Somaj, struggling against the constant pressure of Hindu influences. The following report of the Berhampur Somaj is taken from an Appendix to the Annual Report of the Sádháran B. S. for 1878-79.

1. Berhampur Brahmo Somaj.

Berhampur is an old seat of Vaishnavism. The majority of the people here are worshippers of Krishna. Idolatry in all its varied forms prevails among the different classes of Hindus. Before 1862 A.D. no one had ventured to initiate any religious movement that might expose the errors of idolatry and teach people how to worship the Deity. Some educated gentlemen who had taken [up] their temporary abode in this town, felt the want of a public place of worship, but as the orthodox party was very strong, they at first arranged to meet regularly every Saturday evening at a friend's house and there spent a few hours in singing Brahmo hymns. In a couple of months this meeting produced marvellous results. Under the edifying influence of the sacred hymns, the gentlemen who gathered regularly every week, made up their minds to organize a prayer meeting. This meeting was first convened on the 19th Poush, Sakabda 1785 [January, 1864], in the lodging of Babu Navin Krishna Bose, then Head Clerk in the Office of the District Superintendent of Police. Babu Navin Krishna was a gentleman of respectable connections, and he took a very active part in the cause which he had adopted. The disadvantages under which the prime movers of this association laboured were by no means inconsiderable. Most of the gentlemen who attended the Saturday evening meeting for singing hymns forsook them, and gradually as it became known that the object of the association was to denounce and discourage all forms of idolatry and to propagate the worship of no other than the Great God who is One without an equal, the orthodox class of Hindus began to look upon it with disfavour, and watched its movements with animosity. Amid these difficulties, Navin Babu applied for co-operation to some of his enlightened friends, who gladly acceded to his request. Thus strengthened, the association boldly commenced its religious operations, and in the course of a few months a number of college boys enlisted themselves as members. The members of the association in their weekly sermons and lectures preached the most catholic and edifying precepts of the Brahmo religion, and invited their friends and brethren to join in and share with them the blessings of adoring the Supreme Being in spirit and action. The form of prayer prescribed in the *Upásaná Paddhati* [form of worship] of the Adi Brahmo Somaj was adopted. At this time the pupils of the college and

other schools who attended the prayer-meetings were reprimanded by their parents and guardians, and every opposition was offered in the way of their attending the Somaj. To remedy this evil, as well as to prevent the young gentlemen from incurring the displeasure of their superiors, Babu Káli Krishna Chátterji, an active and a zealous Brahmo, opened a branch association, and it was arranged that young gentlemen who found it inconvenient to appear at the prayers held in the parent association would meet here for the purpose of prayer. The Branch Association of the Juvenile members held its first meeting at the house of Babu Káli Krishna Chátterji, on the 14th Ashár, Sakabda 1786 [June, 1864]. Káli Babu set his face against the opposition of the elder members of his family, and he steadily and earnestly went on accomplishing the object he had so willingly undertaken. He freely mixed with his young friends, discussed with them subjects of high religious importance, and brought home to their minds the most edifying precepts of Brahmoism. Thus under the care and active exertions of Babu Káli Krishna Chátterji, the Branch Association went on prospering for some months. At this stage, the members of the Parent Association became numerically strong, and it was felt highly inconvenient to meet any more at the house of Babu Navin Krishna Bose. More accommodation was needed, and a spacious and a better place was sought for. Babu Hari Mohan Mukerji, the then Editor of a local paper, who sympathized with the Brahmos in all their movements, volunteered to let the use of a large Hall in the upper story of the house occupied by him. A few of the influential gentlemen who were held in respect by the Native community, joined the Parent Association at this time, and this circumstance contributed greatly towards its advancement. Their co-operation had also a most salutary effect in abating the ill-feeling which was so long evinced by the orthodox class; and though the animosity did not wholly subside, yet it lost the virulence with which it commenced and continued its hostile operations up to that time. In the meanwhile, the Branch Association wrought a remarkable change in the minds of its adherents; they felt themselves spiritually strong to face any opposition they might meet in attending the Parent Somaj. It was, therefore, thought advisable to amalgamate the two, and act in unison with double strength and spiritual energy. The members of the Branch Association most readily acquiesced in the proposal for amalgamation, and the two were incorporated into one in Sakabda 1787.

The leading members, acting upon conservative principles and adopting an inoffensive course or a modus operandi calculated in no way to offend the religious feelings of any class, gradually put an end to all discord and bitter feelings, and secured peace and tranquillity instead, and they now turned their sole attention towards the improvement of the Somaj. They established a Library containing religious books in Sanskrit, Bengali, and English. They published, in 1865, a book containing lectures delivered in the Somaj.

During the last three years, some well-known gentlemen have enlisted themselves as members of the Somaj. Babu Braja Kisor Bose, Babu Krishna Chandra Bánerji, and Babu Hari Krishna Dey, have, since they joined the Somaj, materially contributed to its well-being. Babu Braja Kisor Bose has delivered a course of lectures on the Brahmo religion in the Somaj Hall.

It should be noticed here, that the Adi Brahmo Somaj, from so far back as 1864, has been affording every assistance to the Somaj by sending its Missionary gentlemen from time to time. Among others, this Somaj was greatly indebted to Pandit Ajodhya Náth Pakrasi. His edifying company and animated sermons instilled new life into the members of the Somaj. His untimely departure from this world is deplored by one and all here. Since the demise of the above sincere well-wisher of our Somaj, Babu Becharam Chátterji, with the kind permission of the Pradhan Achárjya of the Adi Brahmo Somaj, has visited Berhampur on the anniversary Somaj days, and

by his learned sermons and lectures full of holy love and sincere devotion, inspired the minds of all with a sincere regard for God and His children. Our gratitude is also due to the Brahmo Somaj of India, whose sympathy it shares in no inconsiderable degree. It has been pleased to send from time to time its Missionary gentlemen, among whom Babu Dina Náth Mozumdar has rendered substantial service to our Somaj. During his short stay on the occasion of each visit, he has delivered valuable sermons and made most interesting observation on the doctrines of the Brahma Dharma. His company is most edifying and his Brahmo Sankirtan is very impressive.

2. Missionary Notes.

The following brief notes will give a bird's-eye view of the principal Somajes in West Bengal. They were written by Pandit Siva Náth Sástri, describing part of his missionary tour in 1878, and were published in the *B. P. Opinion* of Oct. 31, Nov. 14, and Nov. 21, 1878. The last five Somajes mentioned are in the ancient provinces of Behár, whose native inhabitants are Beháris or Hindustánis; but there are Bengalis proper, scattered all over Behár, Oudh, and the N. W. Provinces, either employed under the railway companies or in the Civil Service, and it is a few among these Bengalis who are the chief supporters of the Brahmo Somajes in those parts of India.

Rámpur Hát.—The first Somaj that I visited after leaving Calcutta was Rámpur Hát. Rámpur Hát is one of the principal stations of the East India Railway. The secretary, Babu Jadunáth Ráy, is a zealous Brahmo. The number of members does not exceed six or seven, but many of them seem to be earnest. They have lately built a very beautiful Mandir in a secluded and retired spot. It is the finest that I have seen in the Mofussil. The local Brahmos are connected with some other good works. There is a middle-class English School of which Babu Jadunáth is also the secretary. Besides, chiefly through his exertions and [those] of his friends a night school has been established since last 2 or 3 years. The school is held every evening and about 30 or 50 boys have been admitted. They work in fields and on the line during the day, and attend the school in the evening. The members of the local Somaj supervise the school by turns. I examined some of the boys; they seemed to be making tolerable progress in reading, writing and arithmetic. The Railway Company, I was glad to hear, has granted some aid to this useful institution, in consideration of the indirect help that it gives them in the shape of improved labourers. There is a Sangat or meeting for religious conversation, attached to the Somaj, where the members preside by rotation. Divine service is held twice on Sundays, once in the morning and once in the evening. There is accommodation for ladies; but except on rare occasions no lady seems to attend.

Bhágalpur.—From Rámpur Hát I went to Bhágalpur. Bhágalpur is the head-quarters of one of the two Commissionerships of Behár, consequently here there are many influential and well-educated Bengalis; some of them driving lucrative trades, some successfully practising at the local Bar, and others holding various offices under the State or the Railway Company. But Brahmoism commands the sympathy of very few of them. The number of members in the Somaj does not much exceed 7 or 8. But the 7 or 8 who are interested in the movement are mostly men of some influence in the station, and are respected by all. Babu Nibaran Chandra Mukerji, M.A., well-known to the Brahmo Somaj by his recent action in connection with the

marriage controversy, is the Secretary of the Somaj. Wise, calm, pious and thoughtful, he is altogether an ornament of our community. For want of a Mandir or Mandap, the Brahmos assemble in his house for purposes of worship. Service is held on Sunday evenings. Besides, family prayer-meetings are held in individual families on behalf of Brahmica ladies, for whom there is no accommodation in the Sunday service. Most of these services are conducted by Babu Rámeswar Dás, a zealous and devout Brahmo. He does the work of a Missionary in the little sphere of his action. I stayed four days at Bhágalpur, and delivered a lecture in English on the "Philosophy of Reform." Babu Nibaran Chandra Mukerji and a few more have since become members of the Sádháran Brahmo Somaj.

Monghyr.—From Bhágalpur I proceeded to Monghyr. At one time the influence of the Brahmo Somaj was supreme in this place. For a long time that influence has been on the wane, till just at present it is rather in the minimum. Those Brahmos who formed the main prop of the Somaj are now dispersed by transfer and other causes, and the few that are left behind are too weak to exert any steady and appreciable influence. The present number of members does not exceed 11 or 12. The Somaj has a Mandir or rather a Mandap for its house of prayer. Divine Service is held in Bengali, and thrice in the week. Once on Wednesday evenings, and twice on Sundays, in the morning and the evening. Besides these, family prayer-meetings are sometimes held in the houses of individual members. There are only two or three *anusthánic* families. Babu Nabakumár Ráy is the Secretary of the Somaj. Another gentleman deserves special mention. His name is Babu Dwarka Náth Bagchi. He is also doing much good service in his own way. While at Monghyr we had a prayer-meeting almost every day. Monghyr has thrown open its pulpit to the Missionaries of both parties.

Jámálpur.—From Monghyr I proceeded to Jámálpur. It is one of the first-class stations of the East Indian Railway Company. The number of Bengalis here is so large that it looks very nearly like a rising Bengali town. The Brahmos here are very energetic and public-spirited. They are connected with many good works and noble institutions, and in many of them they take the lead. The local Somaj has a *Sangat*, and a Charity Section for distribution of charities to the poor. There is a Girls' School, a reading room, a young men's Association; in all these good works the Brahmos take an active part, and work together in a most friendly spirit with the non-Brahmo community. Their zeal and public spirit is highly laudable, but with two exceptions they are rather backward in point of *anusthán*. In the local Mandir there is nice accommodation for ladies, but no lady ever attends. The name of the present Secretary, as I am told, is Babu Ashutosh Bose; of others, Babu Becharam Chátterji, the life and soul of almost every good work there, deserves special mention.

Matihári.—From Jámálpur we proceeded to Matihári. I use the plural form we, because this time my worthy friend Babu Dwarkanath Bagchi of Monghyr kindly accompanied me. Matihári is situated near the Nepal frontier. The number of Bengalis here is very small, and about nine or ten of them have sympathies with the Somaj. Though the number of thorough-going Brahmos is very small, yet what pleased us most was the fact of Brahmoism having found a place in two families. We were received with open arms by them, and were quite at home in two days. The exemplary hospitality and the most obliging attention of the ladies deserve particular mention, and have left the most pleasing and grateful association in our minds. There is no Mandir or Mandap in connection with the Somaj. Service is held on Sundays at the house of a member. The ladies are always present. The name of the Secretary is Babu Rám Chunder Dutt. We stayed about a week in this station, held family prayer-meeting twice every day, in the morning

with the ladies and in the evening with the members. I had to deliver a lecture in English on the claims of the Brahmo Somaj.

Bánkipur.—From Matihári we proceeded to Bánkipur. Here I am sorry I must present a very disheartening picture. Bánkipur is one of the principal head quarters of Behár, the seat of the local College; but the influence of the Somaj here is almost *nil*. It scarcely exists. The few men of influence and position who at one time lent active support to the Somaj have since withdrawn their countenance, and it is languishing, The few who are still members seem to be losing heart, and the little body is without cohesion or vitality. Like the author of the Castle of Indolence, who considered "undress" to be the "best dress," some of my educated friends here consider apathy as the best "state of feeling." The presence of an active and intelligent Missionary for a pretty long time is the only means of throwing new life into this decaying body. We stayed here four or five days, and [I] delivered a lecture in English on the "Conditions of National Life."

North Bengal.

The Reports in this section are taken, with occasional abridgment, from the Appendices to the Annual Reports of the Sádháran B. S., for 1878-79 and 1879-80.

Northern Bengal Brahmo Somaj, Jalpaiguri.

i. 1878.

2. The Brahmo Somaj of Jalpaiguri was established in March 1869, by the combined efforts of Babus Hari Mohan Chátterji, P. C. Upádháya, K. C. Niogi, H. N. Bháduri, R. C. Dichit, and G. C. Ráy. Except Babu Hari Mohan Chátterji, none of these gentlemen, I suppose, were Anusthánic Brahmos, and it was perhaps on this account that during the period of the last nine years, not a single Brahmic Anusthán was performed under the auspices of the Jalpaiguri Brahmo Somaj. The only work done during this period was that a weekly prayer meeting was regularly held in the Somaj, in which the members used to take interest. Nothing in the shape of social reform was ever attempted by the Somaj, and the Somaj itself gradually dwindled almost into nothing, owing to the transfer from this place of many active members. It is also to be mentioned here that no attempt for propagating Brahmoism in this part of Bengal was ever made by the members of this Somaj. It was only after the establishment of the Northern Bengal Brahmo Somaj that any attempt has been made in this direction. I, therefore, now proceed to give an account of the origin of, as well as the works done by, the Northern Bengal Brahmo Somaj.

3. Our minister Babu Chandi Charan Sen, on his arrival at this district, proposed to change the name of the Jalpaiguri Brahmo Somaj to "*Northern Bengal Brahmo Somaj*," with the view to make it a central Brahmo Somaj, having a resident Brahmo Missionary for the purpose of preaching Brahmoism throughout the whole of Northern Bengal, which comprises the districts of Rangpur, Dinájpur, Pabna, Bogra, Rájsháhi, Saidpur, Kuch-Behár, and Dárjiling. This proposal was in a meeting of the Brahmos of this place, approved and accepted, and consequently as it has been already stated, the "Northern Bengal Brahmo Somaj" was established here on the 7th February 1878.

4. It is with very much regret that I have been compelled to observe, that in way of propagating Brahmoism, the Somaj has not been able to do much during the year under report. The great rupture in the Brahmo Somaj that took place during this year, on account of the Kuch-Behár marriage,

occupied for a time the thoughts of the members of this Somaj also, and consequently much of the valuable time was spent in keeping correspondence on that subject with the "Brahmo Somaj Committee." It was not till August last that any Missionary tour has been undertaken under the auspices of this Somaj. On the 13th August, our minister, Babu Chandi Charan Sen, went to Rangpur, and on his way back paid a visit to Gopalpur. The only tangible act done by his Missionary labour was the opening of the new Brahmo Somaj at Saidpur, which took place on the 22nd August last.

5. We have not as yet been able to erect a suitable building for our Somaj, but we intend to do it very soon. Till June last, Babu Dwarka Náth Ráy was Secretary to this Somaj; on his departure from this District, the members have unanimously selected me to fill up the vacancy.

6. We have a *Sangat Sabha* here, established in June last, which is regularly held on Thursday every week. Babu Kali Prasanna Bose is the Secretary to this *Sabha*, which is now held in the house of Babu Chandi Charan Sen.

7. Under the auspices of this Somaj, an attempt has been already made and partially carried out to establish the "Northern Bengal Brahmo Union," the object of which is to secure the mutual co-operation and sympathy of all individual Brahmos and Brahmo Somajes in Northern Bengal.

8. Babu Chandi Charan Sen has been appointed the Marriage Registrar of this District, but as yet no marriage according to Brahmo rites has taken place here.

9. We have been also trying to establish a Brahmo Pallí [district or hamlet] here, having the Brahmo Somaj in the centre. This will afford the greatest facilities to the Brahmicas for attending the Somaj. And it is also expected that it will tend to strengthen the ties of mutual friendship and brotherly feelings among the members of this Somaj.

NOBIN CHANDRA GHOSH.

ii. 1879.

* * 2. On the 7th February, the first anniversary of the Northern Bengal Brahmo Somaj was celebrated with great éclat. Pandit Rám Kumár Bhattáchárjya, a missionary of the Sádháran Brahmo Somaj, presided on the occasion, and we are happy to observe that the celebration of the first anniversary of the Somaj was a complete success.

3. Immediately after the anniversary was over, Babu Ananda Chandra Ráy, native Doctor, Siliguri, one of the most active members of our Somaj, succeeded to open a new Brahmo Somaj at Siliguri, which is only 28 miles distant from this place, and the terminus of the N. B. State Railway. The weekly divine service of this Somaj is also conducted by him.

4. There has not been any increase to the members of the Somaj. On the contrary, some of the members having left this place, ceased to be members of the Somaj any longer.

* * * 7. It is a matter of deep regret that we have not yet succeeded to erect a suitable house for the Northern Bengal Brahmo Somaj. However, the members of the Somaj are trying their best to raise subscriptions for the purpose.

8. Very great success was achieved by the establishment of the Brahmo párá [or palli] here; all the ladies were regularly instructed in the Brahma Dharma by the late minister of the Somaj, who was now and then assisted by Babu Kali Prasanna Bose in this part of his work.

* * 10. During the year, a widow marriage according to Brahmo rites was celebrated on the 23rd August. The bride [was] Srimati Muktakesi [Mukerji], and the bridegroom, Haridás Bánerji.

11. During the year under report, the place was visited by the venerable Pradhan Achárjya, Babu Debendra Náth Tágore, and Rev. C. H. A. Dall,

besides several Brahmo missionaries, namely, Pandit R. K. Bhattáchárjya, Babu G. C. Ghosh, and Babu N. N. Chátterji of the Sádharán Brahmo Somaj, and Babu Giris Chandra Sen of the Indian Brahmo Somaj. Our revered Pradhan Achárjya visited this place on the 25th March, on which day he held a prayer-meeting in our late minister's house. On the 26th he conducted divine service in the Mandir, and delivered a sermon on the "Knowledge of God," to a large audience composed of many respectable gentlemen, both Hindu and Mahomedan, who were deeply moved by his profound spiritual utterances. In fact it produced a great sensation amongst the people of Jalpaiguri. Moreover, I am happy to observe here that he favoured our Somaj with a donation of Rs. 10 and a present of his valuable work (*Brahma Dharmer Byákhyána*) [Expositions of Brahmoism], for which the Somaj is greatly thankful to him. Rev. C. H. A. Dall visited this place in July last, when he held conversation meeting with the natives, and gave a public address to a mixed audience composed of Europeans and natives, on "Social Reform." Those who were present were greatly influenced by the practical bearings of the lecture. Pandit Rám Kumár Bhattáchárjya and Babu Ganesh Chandra Ghosh were invited by the Somaj to conduct Brahmo *Utsabs* and Babu Nagendra Náth Chátterji to conduct a marriage ceremony noticed above. After the marriage ceremony was over, the latter gave an address in Bengali to a large audience on [the] "Educated Class and National Improvement." The lecture was a complete success and gave satisfaction to all who were present. Babu Giris Chandra Sen paid a flying visit to this place on his way to Dárjiling, and gave an address to the public on the "Union of Religion and the World."

NOBIN CHANDRA GHOSH, *Secretary*.

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iii. MINISTER'S REPORT.

The following report will comprise the details of the works done during the last eleven months of the year 1879 (i.e , from February to December last).

The first anniversary of the Northern Bengal Brahmo Somaj was celebrated on the 7th February last. Pandit Ram Kumár Vidyáratna presided on the occasion.

It was quite apparent to me as well as to my friend and coadjutor, Babu Nobin Chandra Ghosh, Secretary to the Northern Bengal Brahmo Somaj, that it would be mere waste of money and labour to preach Brahmoism among those who are entirely steeped in ignorance, and consequently without any sort of intellectual attainments which may tend to emancipate their minds from the wild prejudices and gross superstitions with which they are filled up. An uneducated mind is hardly capable of comprehending the fundamental principles of our religion, which is not, like other systems of religion, based on any shastras or infallible scriptures received directly from God. There can, I think, be no doubt that by preaching our religion to these men, we can only succeed to create among them one or two fanatics who often do greater injury to our church by their fanaticism than even those who are stigmatized as indifferent to religion. Having arrived at this conclusion, we considered it desirable to attempt to introduce education among these ignorant classes of people of Jalpaiguri who were living close to us. And a *Ragged School* for the education of the children of the poor peasantry was established by me in February 1879. It was a part of my plan to introduce moral teachings also in this school.

This school was opened in the beginning of February last, and at first I undertook to pay the entire cost of it. But thanks to the generous public, especially some European gentlemen, the school was fully supported by public contributions, and the little amount of money I advanced at the opening of the school for preparing furniture, &c., was subsequently collected by public

subscription, and so I was not compelled to bear even one-twentieth part of the total expenditure incurred by it.

At the beginning there were ten or twelve boys who alone joined the school. But gradually the number rose to seventy-one or seventy-two, when I found it very difficult to afford proper accommodations for so many children. At last Babu Behari Lál Gánguli, a very good-hearted and well-meaning gentleman of Jalpaiguri, placed at my disposal a small thatched house belonging to him, and from April till October the school was located in this house.

We appointed a Pandit for giving secular education to the boys, and the moral and religious instructions were now and then given by myself as well as [by] Babu Vishnu Charan Chátterji, an Anusthánic Brahmo of Jalpaiguri.

In June last, Babu Káliprasanna Datta, an undergraduate of the Calcutta University, volunteered his services gratis to this school, and I placed it entirely under his management. As long as he was in charge of this school it was going on splendidly. And I am exceedingly thankful to this young gentleman for rendering me such material help in the management of this Ragged School. But, unfortunately, he was compelled to leave Jalpaiguri in August last, and his defection was a serious loss to the School. At last in October, when I was necessitated to leave Jalpaiguri, I was compelled to abolish the School, as there was nobody else to take charge of its management.

With regard to my works closely connected with the local Brahmo Somaj I need not make any mention of them, because the Secretary to the N. B. B. Somaj has already furnished a separate report on these subjects.

In creating a mutual good feeling and friendliness among the Brahmos and Brahmicas, I am happy to observe that our *Brahmo Párá* has proved a complete success.

During the last eleven months, I visited the following stations, viz., (1) Siliguri, (2) Saidpur, (3) Bágdágrá, (4) Rangpur, (5) Sárá, and (6) Natore. To some of these stations I paid more than one visit.

On the 16th February I first visited the Brahmo Somaj of Siliguri, which was established at the beginning of that month by the combined efforts of Babu Ananda Chandra Ráy and his friends. Brother Rámkumár Vidyáratna first formally opened this Brahmo Somaj. I again visited this Somaj on Sunday, the 27th July, 1879, and conducted the divine service in the evening. The subject of my sermon was "Cling close to the rock."

I paid two visits to Rangpur during the course of the year. The first visit was paid on the 24th May and the second on the 31st. On both these occasions I held prayer-meetings there. But I am sorry to be compelled to observe that the state of the Brahmo Somaj here (if it can be properly called a Brahmo Somaj) is very deplorable. In the next year the Sádháran Brahmo Somaj will do well if any attempt is made by it to revive the Brahmo Somaj of Rangpur.

I paid two visits to the Saidpur Brahmo Somaj. The first visit was paid on the 6th April and the second on the 24th August. This Somaj was going on very well. The members have erected a very small house to hold their weekly prayer-meetings therein. This house, though small, is yet exceedingly neat and very handsome. I was very much obliged to many of the members of this Somaj for their kindness and hospitality.

At Natore there is no Brahmo Somaj, and in fact I could do nothing there. I only stayed a night in the house of a private gentleman, Babu Durga Prasád Lálá. He is a Brahmo, and I held a prayer-meeting at his house in which some three or four gentlemen joined us.

At Sárá, almost all the gentlemen treated me with very great respect, but my stay was so short that I could only propose to them to establish a Brahmo Somaj there. And they agreed to do so, and requested me to pay further visits to that station. But, unfortunately, I was unable to comply

with their wishes. At Bágdágrá also there is no Brahmo Somaj. But the Munsiff of that station, upon my arrival at that place, called a public meeting and I made a public address on that occasion. The subject was "Our duty towards our fellow brethren."

I cannot finish this Report without making mention of the great help I often received from my friend and coadjutor Babu Nobin Chandra Ghosh, Assistant-Surgeon of Jalpaiguri, who is the life and soul of the Northern Bengal Brahmo Somaj.

After leaving Jalpaiguri, I came to Muradnagar, Tipperá, on the 13th November last. And on the 25th November I paid a visit to Commilla, the Sudder Station of Tipperá. On the following day, a public meeting was convened at the house of Babu Mohini Mohan Bardan, B.L., Government Pleader, and on that occasion I addressed the public there. The subject of my address was "Religion is the foundation of all reformation—a religion is the sole reformer of society."

I have not yet been able to do any substantial good to this place. No Brahmo Somaj has been established here. But [a] weekly prayer-meeting is now being held every Sunday at my house; some four or five gentlemen join me in the prayers. Attempt is also being made for establishing a Library of vernacular books here in order to create the habit of regular study among the Bengali youths, who pass the greater part of their time in idle gossip.

CHANDI CHARAN SEN.

Missionary Notes.

1. *At Jalpaiguri.*—The Brahmo Somaj of this place had been revived under the name of Northern Bengal Brahmo Somaj, through the efforts of Babu Chandi Charan Sen. If the exemplary way in which this gentleman has been spending his time, money and labour for the furtherance of the cause of the Brahmo Somaj, were imitated by every individual, freshness and life could be perpetuated in every Somaj without the help of any itinerant missionary. Through the energetic efforts of this gentleman, the Brahmos of the place have bought a few *bighas* of land, and have got up a Brahmo quarter, where some of them have raised their habitations. Immense amount of good may result from this arrangement, but I am of opinion that it cannot be all unmixed good. By such an arrangement, the Brahmos can ensure seeing each other very often, and the Brahmicas can have the satisfaction of seeing the rigours of their zenana prison relaxed. But by such an arrangement, the Brahmos separate themselves from the Hindu society more widely than they need do, and so they cannot keep an eye upon their Hindu neighbours. Assistant-Surgeon Babu Nobin Chandra Ghosh is the Secretary of this Somaj. He is an energetic and prayerful Brahmo, and his spare time is devoted to the well-being of the Brahmo Somaj in an exemplary manner. Seven or eight regular worshippers assemble every Sunday at a fixed place, and the Divine Service is regularly conducted there. It was on the occasion of the New Year's Day Utsab, that I was invited by the Somaj. The Utsab ceremony commenced on the 18th of Baisakh, and Chandi Babu conducted the service in the morning. The mid-day was passed in reading and discussion, and the afternoon in Sankirtan. The evening service was conducted by me, the subject of the sermon being "Every one is twice born." On the day of the Utsab, Babu Vishnu Charan Chátterji, the Head Pandit of the Vernacular School, read an essay. On the following Tuesday a Brahmica Somaj was held, in which the text, "What shall I do with what does not make me immortal," was expounded.

2. *At Siliguri.*—Babu Ananda Chandra Ráy is the life and soul of this place, and he takes a great interest in propagating Brahmo faith over that part of the country. My stay here was very short, and a lecture was delivered here on the "Religious Progress of men." The number of members of this Somaj is rather small.

3. *At Saidpur.*—I stayed here for two days, and on the first of these two days conducted the divine service at a meeting of a few friends; on the second, I delivered a lecture on "Knowledge and Religion." Babu Kailash Chandra Sen is the Secretary and Minister of this Somaj, and through the energetic efforts of Babu Dina Náth Gánguli, an Association has been established here which does much good.

Nator.—There is no Brahmo Somaj in this place. I stopped at the house of Babu Durga Prasád and prayed with a few friends in the evening.

Sárá.—I came to this place on the day following, and stopped at the house of Babu Bipin Chandra Ghosh. A meeting was convened, and the local gentry gladly responded to the call of establishing a Brahmo Somaj there. About Rs. 20 were subscribed on the spot for the construction of a prayer hall there. But owing to the transference of Babu Bipin Chandra Ghosh, the proposal has, I hear, come to nothing.

Silaidaha.—From Sárá I came down to Calcutta, and from Calcutta I was invited to this place. It is in the Zemindári of Babu D. N. Tagore, and the officers of this Zemindári Court of this place are mostly Brahmo. Although there is no regular Brahmo Somaj here, the Annual Utsab of this place is celebrated here with great *éclat*. I reached this place on the 15th Jaistha. The Utsab began on the day following and was conducted by me. There were held morning and evening services. Alms in the shape of rice and pice were distributed to the poor in the mid-day, and in the afternoon Nagar Sankirtan took place and then the Utsab was brought to a close with a *Pritibhojan*.

On Sunday following I conducted the Utsab of the Balya [Juvenile] Somaj established by some energetic boys of Khursedpur. Babu Tarakdás Adhicary, B.L., encouraged these boys, and his brother Babu Shámá Chandra Adhicary made all arrangements for the Utsab. The subject of the sermon preached was "The duties of the boys." Babu Shámá Chandra Adhicary prayed fervently for his friends, and then the Utsab was brought to a close after Sankirtan.

GANESH CHANDRA GHOSH.

2. DARJILING BRAHMO SOMAJ.

i. 1878.

The present Darjiling Brahmo Somaj was established on the 20th January 1877. Before this time, there was another Somaj here, which, however, was not in existence for more than six months, and of which no records can be found as to the exact date of its establishment, the date from which it ceased to exist, the numerical strength of its members, the forms and ways of worship conducted, &c., &c.

The present Somaj, yet an infant institution, owes its origin and existence entirely to the ceaseless and indefatigable exertions and untiring zeal of its founder, Babu Rádhá Náth Ráy, the present Secretary and Minister, a dutiful and devoted servant of God. He first established the Somaj with four or five of his friends as worshippers, in his own dwelling-house, holding Divine service every Saturday evening. After a few months, a house was hired for the purpose of holding Divine service, where it is conducted every Sunday evening up to the present day.

Up to August 1877, the number of regular worshippers was never more than half a dozen: when the advent of some Bengali youths in the N. B. S. Railway Offices, by the opening of the line, brought in a fresh set of worshippers, who swelled the numbers to upwards of a dozen. The visit of the learned Brahmo Missionary, Pandit Rám Kumár Vidyáratna, just at this juncture, gave a fresh impetus to the efforts of the Brahmos here.

Up to the time of the first anniversary, the Somaj had nothing like a constitution, nor were there any fixed and well defined rules and regulations for conducting its business. It was virtually a prayer-meeting. But as the

most unfortunate Kuch Behar marriage put a great pressure of business upon the head of this infant church; and as the public exposure of the utterly unconstitutional ways in which the Brahmo Somaj of India was all along carrying on its business, made us ashamed as Brahmos; we felt it extremely important to have a constitution for our Somaj. Mainly through the exertions of one of the newly-come members, this constitution was formed on the 19th May 1878; the present Secretary and Minister, the self-same person, was confirmed in his posts, and rules and regulations for the eligibility of members and for the conduct of all sorts of business of the Somaj, were framed and passed. Fourteen members were registered according to the newly-framed rules, of which two have since resigned, and two have gone down to follow their respective callings. Some of the old worshippers, who joined the Somaj only as a matter of fashion, or because they liked to attend Brahmo services or chant Brahmo hymns, were displeased with the introduction of a constitutional form, and have since left the Somaj. But the new members have introduced new life, vigour, and usefulness into the church, much of which is owing to the second visit of the Brahmo Missionary above named.

Since the introduction of the new constitution into the Somaj, its members have actively engaged themselves in the task of erecting a building for the Somaj. Best thanks of the Somaj are due to European and Native gentlemen here and abroad, and [to] some of the Mofussil Brahmo Somajes for their munificent contributions to the building funds of the Somaj.

This Somaj strongly protested against the marriage of the eldest daughter of Babu K. C. Sen with the minor Prince of Kuch Behár, and all along co-operated with the noble objects and doings of the Brahmo Somaj Committee (lately dissolved) of Calcutta. It communicated its fullest sympathy with the objects and establishment of the Sádháran Brahmo Somaj of Calcutta; and has since been trying also to co-operate with this body. Some of the members of this Somaj have already become members of the Sádháran B. S.; and it is now formally affiliated with and has appointed its representative to the Sádháran Brahmo Somaj of Calcutta.

TRAILOKHYA NÁTH CHAKRAVARTI.

ii. From Dec. 1878 to Nov. 1879.

1. In my last report in November 1878, I wrote that the members of the Somaj were actively engaged during the latter half of the year in the task of erecting a Somaj Mandir; and it is no exaggeration to say that this was the all-engrossing subject with them for nearly the whole of the year under report. But it must be said in justice to them that, unlike other Mofussil stations in the country where building materials can be had on order, one desiring to build a house here must have to look personally to each item of work:—stones to be quarried and blasted and split; bricks to be made under the most inclement sky of a hill station like this; and last though not least, timber to be felled and sawed and shaped, and carried from forests near the foot of the hills up to a perpendicular elevation of nearly 6000 feet (of course if you would choose to have the solid *sal*). All these various departments of work were at once set on foot in January 1879 (brick-making having commenced a month earlier), and vigorously followed up till the building itself was commenced on the first day of April 1879, to the great rejoicing of the working members. The ceremony of laying down the foundation stone was duly solemnized on the first day of the Bengali year 1286, corresponding to the 13th of April 1879. When the building was in a state of rapid progress, allow me to notice another important fact here; it was the visit of the Maharshi Debendra Náth Tágore early in April 1879. When we were eagerly expecting him here, news reached us of his having taken up quarters at Sonadaha, 9 miles down from Darjiling. A deputation, consisting of the Secretary, the Assistant Secretary and another member, at once started for

Sonadaha to welcome the Pradhan Achárjya, who gave them cordial reception and an assurance of coming up here at least for a month; and having been solicited by the deputation to preside at the consecration of the new Mandir, he requested them to push on the works so as to have the consecration solemnized by the 2nd or 3rd week of June. This had a telling effect upon the members, and the remainder of the works having been speedily followed [up], the Mandir was ready for consecration at the appointed hour.

2. The Second Anniversary festival of the Somaj having been deferred till the completion of the Mandir, it took place along with the consecration on the 28th, 29th and 30th of June; and as besides the Pradhan Achárjya, Pandit Rám Kumár Vidyáratna and Rev. C. H. A. Dall, M.A., were also here on recruiting health, they also lent their helping hands in the programme of business on the occasion. The Rev. C. H. A. Dall delivered, on behalf of the Brahmo Somaj, a series of four lectures on "the Recent Conflict in the Brahmo Somaj," "Salvation," "Conscience," and "Christ," crowning all by his consecration sermon.

3. The opening of the New Mandir and the visit of the Venerable Pradhan Achárjya have had some effect in the weekly attendance of the Somaj. The Maharshi, though at first hoped of staying here not more than a month, lived with us for more than six months, and, in spite of the severity of weather and his broken health, was kind enough to almost regularly preside over our weekly services in the Mandir throughout the time; and imparted valuable instructions and life-giving truths to his audience. The effect of his stirring sermons, even at such old age, might well have been judged by the eagerness and wrapt attention with which the whole audience, consisting of members and outsiders, always heard him. It was only for his convenience that the time of holding service in the Mandir has been lately changed from evening to morning.

4. There have been seven sittings of the Sabha during the year, including one special and the Annual. There was only one sitting of a Building Committee, formed in March last with the hope of facilitating the works; but as it was soon found that nothing more substantial than mere exchange of words was to be derived from it, it was speedily dissolved. According to the last year's report there were 10 members in the list; of these, 2 having this year left the place in pursuit of their avocations of life, and 4 new members having been added, there are at present 12 in the rolls. The principal changes introduced in the Somaj during the last Annual Meeting are, the formation of an Executive Committee, and the election of a group (or *Mandali*) of 4 ministers instead of one as was before; and it is not yet time to estimate the good or otherwise that will accrue from them.

5. There has been no addition in the number of *Anusthánic* Brahmos, nor the performance of any *Anusthán* during the year. There has been a birth of a son of one member, and no death. Seven out of twelve members of the Somaj are also members of the Sádháran Brahmo Somaj, and it may be hoped that the other five will also be enlisted during the next *Mághotsab*.

6. Babu Mati Lál Háldár, an old member of the Somaj, has been, though hard worked in other spheres of life, engaged in propagating the truths of Brahmoism—as far as his means would allow—among the Nepali *Kabirpanthis* of these Hills, a class of invulnerable Hindu bigots, to persuade whom to our faith he has already sent to press a small pamphlet on the "Principles of Brahmoism," in the Nepali language, of which he has a good knowledge. Among the four recent additions to our membership, the two Nepali young men are the fruits of his zealous exertions in this direction, for which the Somaj expresses its gratitude to him.

* * * 10. In conclusion, we express our heart-felt thanks to all the kind hearted donors for having helped us in the erection of a "Temple of God in the Himalayas." T. N. CHAKRAVARTI, *Assistant-Secretary.*

Assam.

In my last *Year-Book* I mentioned the death of a young missionary, Pandit Padmahás Goswámi, who was a native of Assam, and laboured among his own people. He began to preach in Dec. 1874, and died in April 1879. The Annual Report of the Sádháran B. S. for 1879-80 thus commemorates him:—

In his own country, and in the midst of dreadful difficulties, this zealous member of our General Committee was fighting single-handed for the cause of truth. He was alone in the field of work some years ago, but his earnestness and devotion gained him a band of friends who are now carrying on the work he had only commenced. The little leisure he could snatch from his secular duties he devoted to writing and preaching. He used to make tours from place to place, encouraging the fainting and strengthening the weak. By precept and example he led the van of progress in that province, and it was through his influence that the days of social and religious reform were dawning upon the province of Assam. He was below thirty, and his premature death is deeply mourned by a very large body of admirers and friends. May Heaven shower His blessings on his departed spirit.

The first of the following Reports was written by this young missionary. As it briefly sketches the general history of Brahmoism in Assam, I present it in preference to his own spirited Missionary Report, sent in at the same time,—for which I am sorry to have no room. Both these, and also the Report of 1879 by his successor at Nowgong, are taken from the Appendices to the Annual Reports of the Sádháran B. S.

Nowgong Brahmo Somaj.

i. 1878.

When Rájá Rám Mohun Roy preached Brahmoism in Calcutta, an Assamese nobleman (by birth a Brahman) had the good fortune to be in his company (nay, his disciple as some say) for some two years. He used to attend the prayer meetings which the Rájá held in his house at *Manicktola*. He returned to Assam, but did not live long to try for the spread of Brahmoism. He was above the prevailing notions of the people in religious and social matters, and was the first Assamese who did not scruple to mess with Europeans. He brought the light of Rájá Rám Mohun Roy's teachings to this country. It remained quiet for some years. In 1863, a native of this country asked the Secretary to the Brahmo Somaj of India to send a Missionary to Assam, but the reply received by him was, that there were so few Missionaries at their disposal, and that the claims of Bengal were so [much] greater that they could not spare any for service in Assam.

Tea industry and the establishment of schools on an improved system, attracted many religious and energetic young men from Bengal. Wherever they proceeded, many of them commenced their labours as religious reformers. They held prayer-meetings in their own residences. Not content with such private meetings, they raised funds by subscription and built Somaj Mandirs. Assam owes a debt of endless gratitude to some of the members of the education department, on account of their labours for the cause of Brahmoism. Brahmo Somajes were established in some of the stations in Assam, and many educated Assamese joined these Somajes and welcomed these institutions.

In the beginning of 1870, Babu Aghore Náth Gupta visited Assam. There was a Prayer-Meeting at this station; and a Somaj house was built by public subscription. On the 29th Jaistha, 1277 B. S., corresponding with

June 1870, the Nowgong Brahmo Somaj was publicly established, when Babu Aghore Náth performed Divine service. There were at that time very hopeful signs, and it was believed the Somaj would make a good beginning. In fact it did so. The attendance at the Divine service was respectable. Some time after, those who joined the Somaj for the sake of its novelty left it. There remained only a few (about half a dozen) Brahmos. They used to hold weekly Divine service in the Mandir, besides *Sangat Sabha* and family prayer-meetings. A young man of a well-known Brahman and Goswámi family joined the Somaj, and in 1873, he discarded his sacred thread. He is now an active member of the Somaj.

After the passing of Act III. of 1872, a widow marriage, both parties being of Brahman parentage, was registered in December 1872; the name of the bridegroom is Babu Gunabhi Rám Baruah, and that of the bride is Srimati Bishnu Priyá Devi. In 1873, the *annaprasan* ceremony of the daughter of Babu Sarat Chandra Majumdár was solemnized and Brahmic rites were observed in lieu of Hindu ones. In 1874, Babu Girish Chandra Sen, another Missionary of the Brahmo Somaj of India, visited this place. He delivered public speeches and conducted Divine service in the houses of private persons also. In the latter part of that year, another widow marriage, which was also an inter-marriage, was registered under the Act mentioned above. The marriage ceremony was solemnized under reformed rites in the presence of many. Babu Guru Náth Datta and Srimati Sarnalata Roy were the bridegroom and the bride. In 1875, the *annaprasan* ceremony of the first son of Babu Gunabhi Rám Baruah was celebrated under reformed rites, and the Assistant-Secretary of the Somaj conducted Divine service on that occasion. In 1876, Babu Rám Kumár Bhattáchárjya, a Brahmo Missionary, visited Nowgong. He delivered several public lectures, conducted Divine service at the Somaj and the private dwellings of persons. His lectures gave new life to many, and helped a good deal to make outsiders think of religion and the "inner man." The *annaprasan* ceremony of Babu Guru Náth Datta's first son was solemnized in this year. In 1877, the *annaprasan* ceremony of the first son of Babu Sarat Chundra Majumdár was performed.

In July, 1878, Babu Rám Kumár Bhattáchárjya again visited Nowgong. He preached Brahmoism in this station and delivered two public lectures. The *námkaran* ceremony of the second son of Babu Gunabhi Rám Baruah, and the *annaprasan* of the second son of Babu Guru Náth Datta, were performed on the 10th and 11th August respectively. The eighth anniversary of the Nowgong Brahmo Somaj was conducted in the usual manner. Babu Padmahás Goswámi, a member of the Somaj, preached Brahmoism during the Durga Puja festival, and several persons listened attentively to what he said.

A *Prárthaná* Somaj was established at Jámuguri, about 7 miles from the station. Babu Rám Kumár Bhattáchárjya visited it. Ananda Rám Goswámi, a young man of a well-known Goswámi family, threw off his Brahminical thread. It was on account of the exertion of this young Brahmo, that the Prárthaná Somaj was established at Jámuguri.

The Somaj Mandir was removed to its present site, Babu Sarat Chandra Majumdár, another zealous Brahmo, having placed the land at the disposal of the Brahmo Somaj Committee. Bishnu Priyá Devi and certain others voluntarily contributed to the building-fund, and the wife of Babu Sarat Chandra Majumdár made a gift of a certain amount for lighting the Mandir. Babus Rádhánáth Dhar and Luckikanta Dás, also made donations of Rs. 80 and Rs. 3 respectively.

Hearing that Babu Keshub Chunder Sen, the minister of the Brahmo Somaj of India, was about to give his minor daughter in marriage to the minor Rájá of Kuch Behár, the Somaj protested against the match by writing directly to the minister as well as by joining the protesting party at Calcutta. The marriage was condemned and the Somaj voted for the dis-

missal of Keshub Babu from the post of minister, when they saw that the marriage was actually solemnized with idolatrous rites, and the same defended with *Anti-Brahmic* theory and groundless arguments.

The Nowgong Brahmo Somaj has hitherto co-operated with the Sâdhâran Brahmo Somaj. The income from all sources for this year from Pous 1284 to Agrahayan 1285, is Rs. 107.

Though the Somaj is still in its infancy, yet it has done a creditable amount of work. The lectures, preachings, anusthâns and proceedings have attracted the attention of many, and there is good hope that the time is not distant, when it will, God willing, do a great amount of work for the religious, social, intellectual and moral reformation of the country.

PADMAHÂS GOSWÂMI.

ii. 1879.

The 11th Magh anniversary ceremony was conducted with the usual zeal and devotion on the part of the members.

The ninth anniversary of this Somaj was celebrated for a week in *Jaistha* [May-June] last, and an interesting sermon on *Brahmotsab* and *Durgotsab* was delivered by the minister on the occasion. Weekly divine service was regularly held at the Mandir on every Saturday evening. Prayer-meetings were also held at the houses of some of the members. The average attendance of the members was fair. Out-siders also visited the Somaj now and then on occasions of divine service.

In April last our zealous and able Secretary and devout Brahmo and friend of Assam, Bâbu Padmahâs Goswâmi, was attacked with small-pox. It pleased God to take him from this world, and he died on the 1st May, praying till the last moment to the Almighty Father. In him this Somaj has lost a zealous and active member, Assam a reformer, Brahmos a pious and devout brother, and his parents a dutiful son. The news of his death, untimely as it was, has grieved all friends of Brahmoism as well as Brahmos and others who wish for the regeneration of this country. Letters of condolence have been received from several persons and Somajes. The S. B. Somaj has taken the subject of his death in their hands, and requested an able and learned missionary, Pandit Râm Kumâr Bhattâchârjya, to prepare a sketch of his life. The Secretary of this Somaj is preparing a sketch, which will be forwarded as soon as possible to the Pandit for submission to the S. B. Somaj.

In consequence of his death, Babu Gunabhirâm Baruah has become the Secretary to this Somaj.

A few weeks ago a proposition was sent to the Sâdhâran Brahmo Somaj to try to take a census of all Brahmos in India; no reply has yet been received to this correspondence.

Five *anusthâns* according to Brahmic rites were performed during the year under review.

(a) The marriage of Ananda Râm Goswâmi, a young Brahmo of Brâhman parentage, with Ambika Sundari Devi, daughter of Rudrarâm Deka, a native convert to Christianity. This marriage was registered under Act III. of 1872.

(b) *Adya Shrâddha* ceremony of the late lamented Padmahâs Goswâmi, 11th May, 1879.

(c) *Adya Shrâddha* ceremony of the Christian father-in-law of Ananda Râm Goswâmi.

(d) *Adya Shrâddha* ceremony of the Hindu father of Babus Raghunâth Bora and Brajanâth Bora.

(e) *Annaprasan* ceremony of the second son of Gunabhirâm Baruah.

In these *anusthâns* the gatherings were very great and alms were distributed to the poor, and in all of them there were *pritibhojans*.

The marriage above alluded to created a great sensation in this country, on account of the bridegroom being a respectable young member of a Goswâmi family, and the bride a young lady of Christian parentage.

Three young men have publicly embraced Brahmoism and joined this Somaj, renouncing Hinduism. Their names are Raghunáth and Brajanáth Bora, sons of Gobindrám Bora, lately a Mauzadar of this district. It was they who performed *Anusthán(d)*. They belonged to the Káyastha caste. Raghunáth Bora is a teacher of an aided school, and his brother Brajanáth belongs to the establishment of the Bisvanáth Steam Agency. The third person is a young man named Kanak Chandra Sarma of Jámuguri. He is a teacher of the Jámuguri aided school. In justice to the late lamented Padmahás Goswámi, it is to be observed that these conversions are the fruits of his teachings and preachings.

There was a time when the Goswámis and Mohantas of the Hindu religion used to preach their religion and have yearly additions to their flock from aboriginal tribes. The Goswámis have now been losing mostly their power and influence, owing to their family disputes. Education and the facility of communication with other countries have opened the eyes of the masses. Many of them have unfortunately ceased to command respect of the people on account of their being divided into parties among themselves. The Christian Missionaries appear to have confined their labors to the aboriginal tribes of the country. Here and there we see Hindus becoming Mahometans, but it is owing more to worldliness than to a pure faith in *Islamism*.

The young generation sympathizes with us. There are many among the educated class who have no caste prejudice nor faith in idolatry. Most of them believe in the fundamental truths of Brahmoism, but still they stick to the Hindu society. There is a great field of work for missionaries. We ought to have missionaries or persons with missionary zeal to deliver lectures and speeches, hold conversations and preach Brahmoism through the length and breadth of this country.

With regard to the visits of missionaries, we are of opinion that the spring and a part of summer are the fittest seasons for missionary tour in Assam. In the rainy season, irrespective of the whole country being mostly under water, a missionary must wait for days to find a clear and at the same time a convenient evening to deliver a public lecture. Unless a missionary delivers at least two lectures he cannot create [a] promising sensation in the station he visits.

The boys and the masters of the schools are the persons who zealously attend the lectures of missionaries, and the young generation ought to be raised up by public preachings. From September they are busy with the annual examinations. After the examinations are over, the schools close from the second week of December till the last week of January. During these five months it is not advisable for a missionary to visit Assam. February, March, April, and May are the months when the missionaries can usefully employ their time in this country. Taking all these circumstances into consideration, Pandit Rám Kumár Vidyáratna was requested by this Somaj to postpone his departure from Calcutta till February. In other seasons there may be flying visits of missionaries.

GUNABHIRÁM BARUAH, *Secretary*.

ORISSA.

The Brahmo Somaj has, as yet, attained but a very limited position in Orissa, but it has held that position for several years. The first Brahmo Somaj in that province appears to have been founded in 1865; but the history of Orissa Brahmoism virtually commences with the establishment of the second Somaj in the same city, which to avoid confusion of names, was called the Utkal Brahmo Somaj. (Utkal is the old Sanskrit name of Orissa.) This occurred in July 1869, under the auspices of Babu

Trailokhya Náth Mukerji and some of his friends. The Somaj has passed through many vicissitudes. It took a manly stand in favour of the legalization of Brahmo marriages, in which it was sharply opposed by the first Cuttack Brahmo Somaj, which got up a petition to Government against Sir J. F. Stephen's "Brahmo Marriage Bill." The Utkal B. S. had also frequently to encounter much violent opposition from the orthodox Hindu community, to whom Brahmoism was an eye-sore. The Somaj, though not without many failures in constancy and zeal, has nevertheless survived to the present time, and its reports for the last two years are here presented, slightly abridged, from the Appendices to the Annual Reports of the Sádháran B. S. From the same sources are taken the two reports of the Bálasore Somajes which follow.

Utkal Brahmo Somaj.

i. 1878.

In these days of commotion and agitation, when the Brahmo Somajes, all over India, are undergoing very serious trials and troubles, occasioned seemingly by the Kuch Behár marriage, but really by Mr. Sen's party idolizing its head and vesting him with absolute authority and infallibility in all matters temporal and spiritual connected with the Brahmo Somaj, it is not to be expected that the shock would not reach the Utkal Brahmo Somaj, though separated from Calcutta, the centre of disturbance, by some degrees of longitude and latitude. The shock did reach us here, and we felt it deeply. But . . . under Divine Providence, the Somaj enjoys at present perfect peace. But these struggles were not without their Providential purposes. The issue has been an organized constitution of the Somaj. A book in which all the details of the constitution were clearly set forth, was presented to almost all of those who have been joining the weekly service, with the result that the numerical strength of the Somaj has been reduced to nine registered members only. Of these nine there are only three who profess themselves thorough-going or *Anusthánic* Brahmos. There is not a single Brahmo family here. Of the spiritual work within the limits of the Brahmo circle we have very little to speak, except that some of the members do really feel the necessity of religion as the chief object of human existence, and have a deep and abiding sense of the Reality of God. At present the Brahmos have only one meeting in a week for congregational worship.

With regard to the good works done by the Brahmos of this place, it needs be mentioned that some of them co-operate with each other in conducting the business of keeping a school, which owes its existence chiefly to the exertions and munificence of Babu Pyari Mohan Acháryа, an energetic and patriotic young Brahmo and member of the Brahmo Somaj, who not only takes pains to teach the boys, but pays at least twenty rupees every month to meet the charges of the school establishment. In simple justice to him, be it said that it is very hard indeed to find the like of him in this part of the country. From this institution, which is called the Cuttack Academy, we have arranged to send up a few boys this year to the University Entrance Examination. The result will, of course, determine the value of our labour.

Owing to the apathy and indifference shown to the cause of religion by outsiders, and the difficulties and discouragements offered by Brahmos towards upholding the cause of their God, the mission work in connection with the Brahmo Somaj during the last year does not seem to have proved a very

great success. But let us hope in God, who in His good time, will further the work which He has commenced, and unite men of all colours and nationalities in one Universal Theistic brotherhood. Circumstanced as the minister is, he was somewhat hard pressed by his temporal affairs, which there is nobody to look after for him, and no visit was consequently paid to some of the important stations, specially in the Madras Presidency as was contemplated. He simply addressed his educated fellow-townsmen on two different occasions.

The income of the Somaj from January to October 1878, was about 46 rupees, of which nearly Rs. 39 have been spent in buying books and newspapers and in meeting the expenses of lighting, &c.

JADU MANI GHOSH.

ii. 1879.

At the beginning of the year the number of members was ten, exclusive of about five or six other regular worshippers who were either disqualified for membership by the circumstance of their being under the age of eighteen, or who manifested no willingness to share the labours and privileges of members. Four of these ten withdrew, and nine others enrolled themselves as members in the course of the year. The numerical strength of the Somaj has, therefore, increased to fifteen. Of these, seven may be styled Anusthánic Brahmos, having discarded the badges of caste and sectarianism. The Somaj met eight times during the year for the transaction of business.

The Utkal Brahmo Somaj has no building of its own. The congregational services are regularly held every Sunday in the Brahma Mandir belonging to the Cuttack Brahmo Somaj, which has been kindly placed at our disposal for the purpose of worship.

Two *Utsabs* were observed in the course of the year. The first was the Mághotsab, which was celebrated with more enthusiasm than the second, which took place on the 1st July last, in commemoration of the establishment of our Somaj. Seven Brahmos were initiated in the course of the year; four on the occasion of the Mághotsab and three on the occasion of the July Utsab.

It was mainly through the exertions of the leading Brahmos of the place that two societies, namely, the Cuttack Association and the Temperance Fraternity were established last year in Cuttack.

The Cuttack Academy, of which mention was made in last year's report, continues to exist. It was, it will be remembered, established by Babu Pyari Mohan Acháryа and continues to be supported by him. He pays Rs. 50 every month to meet the charges of the institution, and has succeeded in securing the services of four competent Brahmo teachers for his school. It is proposed to send up half a dozen candidates from this school to the ensuing matriculation examination of the Calcutta University.

With reference to the present condition of the Utkal Brahmo Somaj, I regret to say that it is far from satisfactory. The generality of the Brahmos here have not yet advanced beyond the incipient stage of spiritual culture. . . . Brahmoism has not, as yet, made any perceptible progress in Orissa. It is hardly known in name except by the educated few. From the very first dawn of history, Orissa has distinguished herself by being the home, as it were, of many and diverse religious reforms. Buddhism, Saivaism, and Vaisnavism have at different periods of her history established their sway in the province, and left imperishable marks on the character of her people. It is, therefore, to be hoped that earnest Brahmo missionaries will find in this province an ample field for their work. I humbly solicit the authorities of the Sádháran Brahmo Somaj to send Pandit Sivanáth Sástri to Orissa after the approaching anniversary festival.

May we learn to trust in God most fully.

MADHUSUDAN RAO, *Secretary.*

Bálasore Provincial Somaj.

1878.

Foundation.—The Bálasore Brahmo Somaj, though established as early as 1871, proved itself inadequate to meet the requirements of its members and those that wanted its help; and though many of our friends tried their utmost to better its condition, their endeavours proved fruitless. We need not describe here the misfortunes that befel the said Somaj. lest it should cast some reflections on it. But as we apprehended still worse results from the then existing state of things, if the evils were not speedily remedied, we felt constrained to adopt some measures that would enable us, while offering our cordial co-operation to the old Somaj as before, to work independently of it with suitable schemes, and thus contribute as much as we could towards the propagation of the doctrines of our Church. In going to do so, we saw there was no other course left for us than that of establishing a new institution, and so at a meeting of the Brahmos held on Saturday, the 8th June last, this Somaj was established.

Constitution.—The main features of the constitution of this Somaj are the same as those of other Somajes, except in one point. All who believe in the existence of God and of a life to come, who acknowledge the utility of prayer and are not guilty of any heinous crimes, may be eligible as members, on condition of paying an annual subscription to be determined by themselves according to their means and ability. The only point of difference mentioned above is that while the works of the spiritual department in other Somajes are carried on by a minister, they are here entrusted to a body of men entitled Sebaks (servants) who are elected from among the members of the congregation, on condition of being Anusthánic Brahmos, living on good terms with one another, and obtaining the assent of three-fourths of the members at their election. It should be remarked here that the system of conducting the works of the spiritual department of the Somaj by ministers or *gurus*, has in several places produced evil effects, and has thereby repeatedly warned us to guard our Church against this evil. To speak the truth, there can be no minister or *guru* in the Brahmo Somaj, since every one is subject to err, and as ministers are the most respectable among the Brahmos and are supposed, nay, regarded as the only reliable source from which the true doctrines of Brahma Dharma can be heard, great importance would naturally be attached to the doctrines which, though not true, would seem to them to be so, or would be preached by them; and thus many untruths would certainly find their way into the pure doctrines of Brahmoism and lead men astray. And the Brahmo Somaj can scarcely avoid this state of things so long as the present organization is allowed to remain unaltered. These together with other considerations induced us to organize our Somaj on such a basis as to preclude the necessity of a minister, and accordingly we have established this "Sebak Mandali" in his place. The number of Sebaks may be increased or diminished as circumstances may require, but the aim of the Somaj should be to elect as many more Sebaks as possible. The other business of the Somaj, such as keeping accounts, taking care of the Somaj house, collecting subscription, &c., are performed by a Secretary elected by the congregation from among the Sebaks.

Institution in connection with it.—There is one Sangat in connection with this Somaj which is held every Saturday after the weekly service is over, and is attended by the members of both the Somajes besides occasional visitors. The points discussed here have various bearings, and are principally directed towards the reformation of our Somaj and our lives. There was a proposal of late of establishing a musical school in connection with the Somaj, with the three principal objects of removing the want of music in our Somajes which is so seriously felt, of encouraging the people to be members of the Somaj by allowing them to learn music free of tuition fee, and of enabling the Somaj

to possess some musical instruments. This proposal was favourably received, and a music school has been established since a few days. It is held on every Wednesday and is attended by a fair number of pupils.

Numerical Strength.—The number of members of this Somaj, considering the short time it has been in existence, is very encouraging. There were only 5 members when it was first established; since then the number has increased to 14. Of these 14, 9 nine are also members of the Bálasore Somaj, but excepting 5, the others do not attend that prayer meeting, and the rest are such as were never the members of any Somaj. The attendance at the meetings is not very satisfactory. On an average the number scarcely exceeds 11, but this deficiency is often supplied by the out-siders who sometimes come in large numbers.

Financial Position.—The income of the Somaj during the period under report amounted to Rs. 10-12, but the gross expenditure was Rupees 16. Thus the Somaj had to incur a debt of nearly 7 Rupees, which we hope will soon be liquidated, as the amount of subscriptions is gradually increasing, and the expenditure limited to a certain sum which is one half of the gross income. Several gentlemen of the place who are not themselves Brahmos have kindly been offering their help to the Somaj in the shape of subscription, and this at least shows their sympathy with our work.

Somaj-House and its Locality.—The Somaj is held at a rented house situated in the wealthiest quarter of the town, and its conspicuous position attracts the attention of passers-by to our divine service.

Future Prospects.—Experience has taught us that the success of our cause does not depend upon any thing so much as on the lives and works of the Brahmos. Indeed no reformer of religion has ever achieved success who has not showed his life as a model to those who followed. But it is a matter of regret that in this particular point the Brahmos of this place are yet very deficient. The first thing, therefore, which the Provincial Brahmo Somaj has to do, is to have recourse to religious culture and devotional exercises as often as possible, to turn away our lives from the paths of worldliness and pollution to those of love and purity. The Hindus with whom we come in contact almost every moment of our lives, are not generally irreligious, and the attentive and sagacious Brahmo may take advantage of their company to better his life rather than fear its contagious effects. Another thing which our Somaj has to do is to adopt proper measures to make our Hindu brethren acquainted with our doctrines and thus bring them to our Somaj. Some complain that the idolators are averse to our religion and do not like to hear us; but such is not the case in our country. The reason why they do not like us, is that they cannot comprehend our ideas and do not find our works compatible with our doctrines. To speak the truth, there are also several who do not acknowledge the necessity of religion. The only thing we have to do for them is to inspire in them a thirst for religion, and then to lead them to the fountain where they may quench their thirst. These are the principal points which should engage our attention, and which the members of the Provincial Somaj should always keep in view. It is hopeful to see that within this short time the Brahmos have taken up some of these points as the subject of discussion at the Sangat, and that some of the wealthiest gentlemen of the town have been showing their sympathy with our work.

RÁMÁNÁTH DÁS.

BÁLASORE AND PROVINCIAL SOMAJ.

ii. 1879.

Previously there were two Somajes in this town, but the members of both the Somajes having found it necessary to discontinue their separate existances, incorporated themselves into a new Somaj designated as Bálasore and

Provincial Brahmo Somaj. The new Somaj we allude to was founded on the 23rd January last, before the two old Somajes were incorporated with it.

With the unanimous consent of the members of our congregation, it was resolved at the commencement of the proceedings of this Somaj that the weekly Divine Service at the Somaj be conducted by a body of men instead of by a single individual. Accordingly, four men were appointed for the purpose. Subsequently one was added to them; but towards the middle of the year one of them took leave and another tendered resignation, and thus their number was reduced to three. Since then no change has taken place in the service-conducting agency, neither has any difficulty been hitherto experienced in conducting the work with regularity. On a consideration of the present spiritual standing of the members of the congregation, it can safely be asserted that we have in no way been losers by abolishing the common practice of entrusting the works of the spiritual department of the Somaj to a single hand. Rather the introduction of the new system has been an advantage, inasmuch as we have got in the place of one, four or five men who have been obliged to try their best to make themselves worthier and to be on constant guard lest they lose their character.

The secular works of the Somaj are conducted by a Secretary assisted by another, who acts according to the directions of a managing committee. Since the establishment of the Somaj, Bábu Rámánáth Dás has been the Secretary and Babu Udayanáth De, his assistant.

The number of Brahmos who enlisted themselves as members of this Somaj when it was established was twenty-eight, and up to this time only two have been added to it. Though we consider these thirty men to be the regular members of our congregation, we do not generally find them all at our prayer-meetings. There are some who scarcely come to the Somaj but at the Utsab time, and some who attend it very irregularly. The members who attend the Somaj punctually are nearly sixteen in number, but our hall is generally filled by the outsiders who sometimes flock in crowds.

The income of our Somaj from subscription and other sources during the year under report amounts to Rs. 81-8-9, and the total expenditure on all heads was Rs. 76-5-3, leaving a surplus of Rs. 5-3-6. The average amount of monthly subscription was Rs. 4 and the average monthly expenditure was Rs. 4. The gentlemen who pay subscriptions are all Brahmos except one, Kumár Baikunthanáth De, an influential Zemindar of Bálasore to whom our Somaj is indebted for many things.

Since the establishment of this Somaj the congregational prayer-meetings have been held at a house hired for the purpose. The want of a suitable building of its own has been deeply felt. Since long the Brahmos of the place have been endeavouring to erect a *pucca* building for the Somaj, and Rs. 1500 have been estimated to achieve their end. Subscriptions have been opened and . . . every effort is being made to push on the work. We shall be highly thankful to the generous public if they help us by their contributions in this cause.

The Somaj has a Sangat and a Musical School in connection with it, but the business of the former has not been regularly carried on, and the latter has not worked at all during the year under report.

The mission work in connection with the Somaj, during the year under review, has been attended with great success. At the Ashar Utsab a lecture in English was delivered by Babu Dvijadás Datta, M.A., which was largely attended, and Kirtans were chanted in the streets, which seem to have caused a great sensation among the towns-people. In September last, Pandit Rám Kumár Vidyáratna, a missionary of the Sádháran Brahmo Somaj, paid us a visit and remained with us for upwards of a month. He conducted weekly Divine Service at the congregational prayer-meetings, and delivered public lectures and sermons. His first two lectures were very impressive, and

the audience seemed edified at hearing them, as they were on subjects most agreeable to the Hindu mind. In short his lectures helped a good deal to make outsiders think of our faith with fair soberness.

We are glad to note that certain members of the Somaj have been trying to spread Brahmoism among the people of the lower classes, taking part with them in rehearsals of Bhagvat, Dharmatatva, &c. Brahmic hymns are chanted in which the people join very freely.

RÁMÁNÁTH DAS,
Secy., Bálasore and Provincial Brahmo Somaj.

NORTHERN INDIA.

There are about a dozen Brahmo Somajes scattered over the Northern, North-Western, and Central Provinces of India; but want of space obliges me to pass by the majority of them, and to select only those reports which relate to the Panjáb, where Brahmoism was earliest introduced, and has been more fully organized than elsewhere in Upper or Central India. The first Brahmo Somaj established in the Panjáb was at Láhore, and was founded in 1863 by about half-a-dozen Bengalis. This was before the division of the Calcutta Somaj into the Conservative and Progressive parties had occurred; and as the Brahmo Somaj was then considered a national institution of Hindu reformers, it attracted the sympathy of many educated Hindus. But when it was afterwards announced by K. C. Sen that Brahmos were not Hindus, many of the Bengali and Panjábi Hindus broke off their connection with the Láhore Somaj. Some of the Panjábi and Hindustáni members, however, disregarding Mr Sen's view, remained steadfast, and it is they who still form the "Panjáb Brahmo Somaj,"—by which name the Láhore Church has been specialized for some years past. These details were furnished to me in 1878, by one of its original founders.

Many useful institutions, educational, literary and religious, have been started and maintained by this Somaj (as I have reported in my previous *Year-Books*), and from the beginning of its career, a Brahmo periodical has always been issued by one or other of its members, several of whom have displayed considerable literary ability. For some years, too, the Somaj has published elaborate Annual Reports of its proceedings. But the inevitable Kuch Behar agitation of 1878 had a very disturbing effect on this Somaj, where opinion was more divided than usual upon this subject. The final result, as will be seen below, was a resolution of neutrality; and this occasioned a split, one of the ministers, Pandit Siva Náráyan Agnihotri, seceding and forming another prayer-meeting. This gentleman is the Editor of the present Láhore Brahmo periodical, the "Bradir-i-Hind," and has written other religious works mentioned further on. His little band has taken a much more radical position altogether than that of the old Panjáb B. S. (as will be seen by his annexed Report), and he himself is now one of the missionaries of the Sádháran B. S.

The following extracts from the Reports of the Panjáb B. S. for 1878 and 1879, and the slightly-abridged Report of the new Láhore Prayer-Meeting under Pandit S. N. Agnihotri, are taken from the Appendices to the Annual Reports of the Sádháran B. S.

1. Panjáb Brahmo Somaj.

i. 1878.

* * * 11. *Spiritual.*—Either from continued controversies in matters that did not directly concern the members of this Somaj, or through want of interest of the resident members, we are sorry we could not show the same amount of spiritual advancement as was evinced last year. The year under review was spiritually very dull.

* * * 14. Although attempts have been made either directly or indirectly to affiliate this Somaj with the Sádháran Somaj, I am glad to say that this Somaj has been able to maintain an independent position and consequently friendly to all the Brahmo Somajes in India, as will be seen from the subjoined copy of a resolution passed at a meeting of the Brahmo Somaj, held in the Mandir on 19th July last.—"That the Panjáb Brahmo Somaj has acted independently up to this time, and desires to act in the same way for the future, consequently it shall continue to co-operate with all the Brahmo Somajes for the diffusion of Theism and other beneficent works."

15. *Society for the diffusion of Theism.*—Under the auspices of this Society, the following publications have been issued, *viz.* :—Simple Religion in English, Sukhi Pariwar in Hindi, and Brahma Dharmka Dasturul-amal in Urdu. Rs. 120 were realized during the year on account of sale of Brahmo Somaj Books.

16. In consequence of certain unforeseen circumstances, the subject of holding a Theistic examination was not taken in hand last year.

17. The Bradir-i-Hind, conducted single-handed by our esteemed brother Pandit Siva Náráyan Agnihotri, continues its career of usefulness and supports the cause of Theism, though it is not, as stated in last year's report, an organ of the Somaj.

18. *Local Theistic Institutions.*—The Arya Somaj and the Sat Sabha continue doing their work of usefulness in their own respective spheres.

19. *Social Reforms.*—We had very poor results during the last year. A Námkaran ceremony (giving names to children) was observed by Lalla Ralla Rám Bimbhat, one of our ministers, in his house. Though some of the members have been blessed with children, none, except the gentleman named, observed this ceremony in their houses.

20. An Infant School has been established where the children of some Brahmo brethren are taught. The daily average number on the roll is at present 12.

21. The Managing Committee met 13 times during the course of the year and discussed on various subjects.

22. In bringing this report to conclusion, let us pray God and fervently hope that this year may be a year of blessedness and joy and mutual confidence, and that He may enable us to make amends for the past year which was very gloomy, but only brightened at the last stage by missionary ministrations. We also pray and hope that through God's mercy, peace and harmony may reign amongst all the Brahmo Somajes of the country, and unbrotherly feelings and uncharitableness cease.

23. The income of the Somaj for the year (ending 31st October, 1878), including balance from previous year, was Rs. 942-4-9, and the expenditure Rs. 709-7-3, leaving a balance in hand of Rs. 232-13-6.

Beni Prasád.

* * * 4. *Congregation.*—There has been an increase over the previous year, the average attendance on Sundays, as appears from a record kept by Lalla Sabha Rám, being, of males 37, of females 5, or total, 42. The maximum attendance on any one Sunday, excluding the Anniversary day when the number is unusually large, was of males 61 and of females 10.

5. *Spiritual.*—It is much to be regretted that we have not as yet been able to get over the spiritual dulness. It is true that the spirit of rancour and dry controversies on subjects irrelevant to our sphere of action has disappeared, but it has left behind a sort of dryness of spirit in the members who have hitherto been known to be most active and zealous.

6. *Members.*—It is, however, to be hoped, that the coming year will be spiritually an active one, and that the members, one and all, will heartily attend to the work of the Somaj. It would not do to call ourselves its members and at the same time to keep aloof from its work, especially in these days when every one of us should do something for its prosperity. Upon the present members of the Somaj depends the great and onerous duty of disseminating Theism in the Province, and we would therefore be signally failing in duty if worldly calculations were constantly brought in as excuses for our idleness or spiritual inactivity.

7. *The Sangat Meetings.*—These meetings were held oftener, and there was an improvement both in point of attendance and range of subjects discussed over the previous year.

8. *Female Prayer-Meetings.*—Were conducted by Mrs. Agnihotri and Mrs. Govardhan Dás. Though they were not very regularly held, yet it is a matter of congratulation that we have two ladies amongst us who can act as ministers to their sisters.

9. *Somaj Staff.*—God has chosen our revered brother Babu Kedárnáth De, one of the members and ministers of this Somaj, for service in His field. Babu Kedárnáth De joined the Brahmo Somaj of India in January 1879, leaving a lucrative appointment under Government.

Pandit Siva Náráyan Agnihotri resigned the membership of the Somaj and consequently his share of the ministry of the Brahma Mandir during the year under review, owing, it is believed, to certain difficulties with regard to the neutral position of the Somaj, he being a member of the Sádháran Somaj. We are sorry for this, but the Panjáb Brahmo Somaj could not alter its resolution, which is that of friendliness towards all its brother Theistic Churches. During his incumbency, Pandit Siva Náráyan did good work, for which we are thankful to him.

10. *Society for the diffusion of Theism.*—Two publications, *viz.*, "Khuda Mohabathaiya Kehar" and "Tehlim ul Iman," both in Urdu, have been issued under the auspices of this Society. The total number of books, both original and translations, published up to date is 35.

11. *Sale proceeds of Brahmo Somaj books.*—Under this head the income of the past 13 months amounted to Rs. 196, or Rs. 181 during 12 months. This shows an increase of Rs. 61 over that of the previous year. Many requisitions (particularly for hymn books) had to stand over for want of books in the Library. As the demand for Brahmo Somaj books is thus steadily increasing, it is to be hoped that efforts will be made to issue as many publications next year as we can with the funds at our disposal, and to dispose of the tracts, exceeding 5,000, already in hand.

12. *Social Reformation.*—There is nothing worth recording, with the exception of a *srádddha* ceremony in a Bengali Brahmo's house, and a *Námkaran* in the family of a member.

13. *Numerical strength of the Somaj.*—Four new members have joined the Somaj. One Kashmiri gentleman, two young Panjábi gentlemen, who were publicly initiated on the anniversary day, and the 4th a Scindi, who is

also a member of the Karáchi Somaj. The following table shows the total number of the members of the Somaj on the Register up to date.

Total Number	Resident	Mofussil	Anusthánic
49	20	29	14

Besides these, there are many sympathizers, the exact number of whom it is most difficult to ascertain.

14. *Mofussil Somajes.*—During the year three new prayer-meetings were started in the Panjáb, making the total number seven, the first at Rupar, by Assistant-Surgeon Fattehchand and Lalla Rulla Rám, Accountant P. W. D., the second at Dera Gazi Khán by Lalla Beni Prasád, and the third at Amritsar, revived by Babu Shib Chandra Sen.

The names of the different Somajes in the Province, and of their Secretaries, are given below.

	Place.	*Secretary.*
1.	Láhore *(Panjáb B. Somaj)*	Dr. Brijlál Ghose, Rai Báhádur.
2.	Multán	Lalla Rulla Rám.
3.	Amritsar	Pandit Kripá Sankar.
4.	Rawalpindi	Babu Grish Chandra Bánerji.
5.	Rupar	Lalla Rulla Rám.
6.	Dera Gazi Khán	Lalla Rám Raksha.
7.	Simla	Babu Hem Chandra Mazumdár.

15. *Missionary operations and the Anniversary Proceedings.*—In June last Pandit Siva Náth Sástri, M.A., paid us a visit whilst on his way to Bombay. His object on this occasion was to solicit subscriptions on behalf of the Sádháran Somaj Building Fund. During his stay at Láhore he conducted Divine Services in the Mandir, and delivered public lectures to the educated natives. On our Sangat days he always took an active part in the discussions, especially with our brethren of the Arya Somaj. Pandit Sástri also spent a good deal of his time at Amritsar. During his stay here he did a great deal of good amongst the educated people.

The 16th anniversary of the Panjáb Brahmo Somaj took place on the 9th November, 1879. Previous to this we were in expectation of Babu P. C. Mozoomdár's visit, who was invited to conduct our spiritual festival, but while coming up to Láhore he fell ill in the way. Babu Amrita Lál Bose was also invited to join the anniversary. On the morning of Saturday, the 8th Nov., Babu Amrita Lál arrived at Láhore, and on the evening of that day delivered a stirring address to the educated natives on "Is man dead or living?" as a sort of introduction to the Utsab on the following day. The next morning (Sunday) the service commenced with hymns. Babu Amrita Lál Bose conducted it, and delivered a sermon on the ways of attaining God. In the middle of the day there were readings from different *shastras*, and discourses by the members, after which, discussions on religious subjects commenced, the subjects principally discussed being "What is conscience?" and the nature and fundamental principles of Theism; the evening service commenced at 6 p.m. and was conducted by Babu Amrita Lál Bose. Just before the service commenced a telegram from the revered Babu P. C. Mozoomdár was received. The telegram ran as follows: "God bless you all this day." The sermon, "How to see God," preached by Babu Amrita Lál Bose in a stirring manner during the evening service, was very interesting. The proceedings throughout the whole day were in Hindi. On the afternoon of Monday, the 10th November, a service for the ladies was conducted by the rev. gentleman in the Mandir, the ladies being accommodated behind the screen. After the service was over, he exhorted them in an impressive manner to leave off certain bad customs prevalent amongst the Panjábis. About 30 ladies were present on the occasion. The hymns were sung by themselves. On Tuesday, the 11th November, a

gathering of the children of Brahmos took place in the Brahma Mandir. After a short prayer, the reverend gentleman gave certain good advices, and closed the meeting by distributing to them sweetmeats and toys. From the 12th to 25th November there were family prayer-meetings in the houses of certain members. On the 25th November, at 5 p.m., a procession (Sankirtan party) in connection with the anniversary, started from the Mandir, chanting the sweet name of Hari through the streets of Láhore towards Bowli Sahib (a Sikh temple in the heart of the city), where Babu Amrita Lál Bose delivered an address in Hindi to the people at large. The procession returned to the Mandir at 10 p.m. On the 27th, a meeting was held at the residence of the missionary for inquirers. On the 28th, service and kirtan in Bengali in the house of a Bengali gentleman in the city. On the 29th, divine service in English was conducted by the missionary in the Mandir. The whole of the month of November after the anniversary was occupied in some shape or other in spiritual exercises, and no doubt, through God's grace, many a weak soul must have been benefited thereby.

This year our invitation was printed on post-cards, with an appropriate motto, and sent to the different Somajes in India with a request that they would join with us in spirit during the divine service on the anniversary day. These invitations brought to us responses from several Somajes, a perusal of which gave joy and happiness. One can realize from these how God's name can be chanted in India from Cape Comorin to Himalayas at one and the same time.

16. In conclusion, let us pray God that the spirit awakened by our worthy missionary during the annual festival may continue increasing and gaining strength every day. May God grant that the coming year be a year of blessedness and joy, and may the members have enthusiasm, zeal, and activity in the works of the Somaj.

BRIJLÁL GHOSE, RAI BÁHÁDUR, *Secretary.*

LÁHORE PRAYER MEETING.

1879.

One remarkable event above others that will always be remembered by the reader of the history of the Brahmo Somaj was the fearful agitation which took place on the occasion of the Kuch Behár marriage; and the revolutionary nature of which brought the Sádháran Brahmo Somaj into existence. This led to the doctrines of the Brahmo Somaj being discussed freely on all sides by the members of the Somaj, and the eyes of the members as well as of the general public were opened towards some of the untheistic doctrines of the Brahmo Somaj of India, which were sapping the very foundation of our Church and had already begun to impede its progress. Those who had at heart the true interests of the Brahmo Church and had devoted themselves to the study of Theism proper, clearly foresaw the consequences which were awaiting the fate of Brahmoism. They could not consciously adhere any longer to the old state of things, but in the true interests of their Church, joined the movement which was set on foot by the promoters of the Sádháran Somaj.

I was one of those who joined as a member of this Somaj while at that time I happened to be a minister of the Láhore Somaj. Most of the prominent members of the Láhore Somaj were those whose admiration and warm sympathies with the leaders of the Brahmo Somaj of India were so strong that they would not even allow a proper hearing of the claims of the Sádháranists. Hence my position among them became very delicate, so much so, that after a long and mature consideration, I was fully convinced that my connection with them was no longer consistent with that spiritual and moral advancement which I have been seeking. I had, therefore, no other recourse but to give up my connection with the Láhore Somaj. This I did about the end of 1878.

Formation of a Prayer-Meeting.—In the beginning of the year 1879 I opened a Prayer-Meeting at my house which two more gentlemen joined. One of these was Babu Madhusudan Sarkár (a member of the Láhore Somaj who had already joined the Sádháran Brahmo Somaj), and the other, Pandit Girdhar Lall who had also enrolled himself as a member of the Sádháran in October 1878. The following were the members of our congregation:—

1. Pandit Girdhar Lall Pandya.
2. Mrs. Girdhar Lall.
3. Babu Madhusudan Sarkár.
4. Mrs. Sarkár.
5. Mrs. Beni Prasád.
6. Mrs. Agnihotri.
7. Pandit S. N. Agnihotri.

Besides these, some other friends also joined now and then. With this little congregation I started a Prayer Meeting. Every Sunday morning we met together for the worship of the Most High. The ladies first used to sit behind a curtain, for, except Mrs. Agnihotri, they were not prepared *then* to do without it. This practice continued for a short time only, for as soon as they were convinced of the horrors of the Zenana and realized the true position of the fair sex, they gave it up, and joined the meeting without any regard to the conventional *parda*. Except Mrs. Agnihotri, little did these ladies know of Brahmoism and the Brahmo Somaj. After Divine Service, I used to address them on religious, moral, and social subjects. At times I would give them a brief history of the Brahmo Somaj. At others, I would expound to them the principles and objects of our Church. Sometimes I would read to them the life of a pious man or woman, and sometimes I would speak to them of social reformation. This system of general instruction together with other sermons (delivered from time to time) produced remarkable impressions upon their minds. They now found to call themselves Brahmicas, and occupy a place side by side with their Brahmo husbands.

Samadarsi Sabha.—In February 1877, we established a Society called "Samadarsi Sabha." This consisted of about 14 members, most of them being College students. The object of the Sabha was to hold weekly meetings and discuss all sorts of scientific, moral, and social subjects, and also to promote confraternity amongst the members. We held during the year thirty-two meetings for discussing the different subjects, and five meetings, or rather social gatherings, in which we used to dine together. The Sabha received many visitors during its meetings. It is specially thankful for the visits of two Brahmo Missionaries (Pandit S. N. Sástri, M.A., and Babu Amrita Lál Bose), the former of whom, during his stay at Láhore took great interest in the discussions and progress of the Sabha. His remarks on the subject of morality have left a lasting impression upon the hearts of many young members of our society.

Publications.—I have, since last five years, been editing a monthly Theistic journal named "Bradar-i-Hind," in Urdu. It is flattering to me to find that this journal has done much good to our cause, in moulding the thoughts of our countrymen and promoting sympathy in them towards our Theistic movement. It serves the purpose of a medium for the diffusion of Theism. It is not self-supporting as yet. Some friends, however, have come forward and promised to give a pecuniary help to this useful paper.

I have besides this, published in a pamphlet form in Urdu, a review on Pandit Dayanand [Saraswati]'s *Veda Vash*, and another little book is in the press, which comprises all the hymns I have composed from time to time.

Diffusion of Theism, &c.—During the year under report I delivered four lectures in the Shiksha Sabha Hall of Láhore, three of which were on the Moral Atmosphere of India. All these lectures were attended by a large audience. Substances of the first three were severally published in the three

different issues of the "Anjuman Akhbar"—the recognized organ of the well-known Anjuman-i-Panjáb.

During the month of August, when the schools were closed on account of summer vacation, I paid a visit to Multán with my family, where during my stay I delivered two lectures, one on "Our real weakness," and the other on the "Harmonious Development of the Soul." The first lecture, which was delivered in the City School, was attended by such a large audience as was never witnessed before at that place. I conducted Divine Service in the prayer house and delivered three sermons. Five social gatherings were held in which we enjoyed *Priti Bhojan*. My wife, besides, paid several visits to the females of the local Brahmos and their friends, and held two divine services for the exclusive benefit of the females, which, I am glad to say, about 30 ladies joined.

On my return from Multán, I paid a visit to Amritsar, and delivered a lecture there on "National Reformation." The next day I conducted divine service at the house of Babu Shib Chandra Sen, who has, by the kind and earnest help of our respected brother Sardár Dyál Sing Majithia, established a prayer meeting there, which I am happy to report is doing well.

Conversion of a Mahometan Youth.—As very few Mahometans have joined our Church, it will be therefore not uninteresting to note on this occasion the conversion of a Mahometan youth. Munshi Mokhem Din is the name of this young man. He was attracted by my lecture which I had delivered at Amritsar. He appeared before me and asked me if I could enlighten him with the principles of Brahmoism. This I gladly accepted to do, and the youth continued for several weeks to search into, and examine the truths of Theism. He was at last convinced, and has since become a Brahmo. He knows English and Persian, and appears to be a very promising young man.

Mission Operations.—Pandit Siva Náth Sástri, M.A., a very able missionary of the Sádháran Brahmo Somaj, paid a visit to Láhore in June, 1879. In the local Brahma Mandir he conducted divine services and delivered some very thoughtful lectures. Many college students used to associate with him, as the learned Pandit used to take great interest in them. He often said to us, that if he has any hope for the reformation of our nation, it lies in the bosom of these young men. At the special request of some of the students, he delivered one more address on "Character and its Philosophy" in the Shiksha Sabha premises. There was a very large gathering, and the address was so thoughtful and impressive that it highly gratified the audience. In Mr. Sástri we find a person who is perfectly up to the mark for carrying [on] the propagation of Theism in these provinces. His thorough knowledge of English and Sanskrit, his simple habits and quiet ways, are qualities which our province requires in a Brahmo missionary. If the Sádháran B. S. could spare him for this province as a resident missionary, I am sure he would be able to do an immense amount of good.

General Remarks.—It is said Religion is life. But what can I say of those who have accepted Brahmo Religion, but are reluctant to use it in all the conditions of their lives? A great drawback consists in our Somaj that we have to recognize our members by using such epithets as *anusthánic* and *non-anusthánic* Brahmos. Our Prayer-Meeting, though comprising a very limited number of Brahmos and Brahmicas, is nevertheless, I am happy to say, composed of *anusthánic* Brahmos. Moreover, every lady of our congregation knows [how] to read and write in at least one of the vernaculars of our country. We feel we are the members of one and the same family. May the Almighty Father strengthen our hands, and vouchsafe us that pious life, the issue of which may be the glorifying of our Father and the diffusion of His religion in this world.

S. N. Agnihotri.

Western India.

The Theistic Church in Western India occupies a position of its own. Although in thoroughly fraternal relations with the Eastern Somajes, it is of indigenous growth and of independent standing. It has never detached itself so far from the Hindu elements of Brahmoism as many of the Bengali Somajes have done, and both in religious observances and social customs, it clings far more closely to the old models. It is more learned and less emotional in its tone, and far more cautious and less radical in its policy, than the chief Somajes of Bengal. But it is doing good work in its own way, and it has enlarged its operations considerably within the last few years.

The first Theistic Church in Western India was founded in March 1867, in the city of Bombay, and was entitled the Prárthaná Somaj or Prayer Society, a designation since adopted by most of the Western Somajes. This Somaj (which has always owed much to the guidance and help of Dr. Atmaram Pándurang, a respected and philanthropic medical practitioner of Bombay) commenced with 17 members, and now, deducting removals by death and other causes, it counts 81, of whom 50 generally reside in Bombay, and the rest, owing to professional engagements or employments, at different places in the Mofussil. All the members are Hindu by birth, mostly Marathi, except a few who are Guzerati. They meet for public worship once a week in their Mandir. Its foundation stone was laid by Babu P. C. Mozoomdár, during his stay at Bombay in 1872. The building was completed in 1874, at a total cost, including the value of the land, of over Rs. 25,000. It has a ground floor and an upper gallery, the latter being generally set apart for the use of ladies. It can afford accommodation for about 800 persons. The service is conducted by three or four members by turns. These meetings are open to the public, and are attended by from 100 to 200 people, among whom, a few are Parsis. The service is conducted in Marathi, and occasionally in Guzerati. Besides this public worship, some members meet at times in the Mandir for private worship.

The first of the following Reports was published in Babu P. C. Mozoomdár's *Theistic Quarterly Review* for March 1879, and the second, in the Provincial Reports appended to the Annual Report of the Sádháran B. S. for 1879-80.

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1. Bombay Prárthaná Somaj.

i. 1877-78.

During the last year two new members joined, and one withdrew. The total number at the end was 76.

The routine work went on as usual, but a much greater activity and interest prevailed, owing to Babu Protáp Chandra Mozoomdár's visit to the Presidency, which extended over more than three months. During his stay among us, the Babu held Divine Services in the Mandir and at his residence, as also family services at the houses of members, ladies' gatherings, open-air

meetings, and a theological class for the instruction of young men, and delivered edifying lectures at different places in the town. He likewise visited several places in the Mofussil where he conducted worship, both in public and private, and delivered lectures.

With a view to bring into practice all the principles of the Prárthaná Somaj, some of the members intimated, through Babu Protáp Chandra, their desire to organize themselves into a Brahmo Somaj. Babu Protáp Chandra, however, subsequently suggested that the necessity of such a movement would be obviated if the Prárthaná Somaj changed its name for that of the Brahmo Somaj of Western India. Accordingly this proposition was formally discussed and put to the vote, but it was finally rejected, the votes in favour falling below the number required by the rules.

Babu Protáp Chandra returned to Calcutta in 1878, and was soon to revisit our Presidency. But he was unexpectedly detained there owing to the agitation in the Brahmo Somaj of India arising in consequence of the marriage of the daughter of Babu Keshub Chunder Sen with the Maharájá of Kuch-Behár.

The congregational services have been regularly held as usual on Sunday evenings, and conducted by three or four members by turns. Services were also held on Sunday mornings, but the attendance was very meagre. The attendance at the former was generally good.

There are two classes held in connection with the Somaj: one for children, whom Mr. Govind Náráyan Kane addresses in the morning on various useful subjects; the other is a singing class, held in the evening under the tuition of a singer. The latter, however, has for some time past been given up.

The eleventh anniversary of the Somaj, closing the year under report, was celebrated from the 28th to the 31st March, 1878. A new feature in the celebration of this anniversary was a *Kirtan*, or religious discourse accompanied by music, by Professor Rám Krishna Gopál Bhandarkar. This was a complete success, and the Mandir was unusually crowded on the occasion, and the audience seemed to be much pleased with the performance.

Here may be mentioned the operations of the Theistic Association which exists in connection with the Somaj. The weekly pice paper started by the Association continues to be published in Marathí; but during Babu Protáp Chandra's stay here last year, it was decided to publish one page of it in English, and this change was made in December 1877, and has continued.

The Ladies' Class in connection with the same Association was also revived by Babu Protáp Chandra in this year. During his stay the gatherings were weekly, but now it is held thrice a week. One day Dr. Sakharám Arjun, as before, imparts instruction to the ladies in useful and instructive subjects of general interest, and on the two remaining days they receive regular instruction in the English and Vernacular languages from Mr. Yashvant Purshotam Manerikar. The Class is at present attended by about ten grown-up ladies, some of whom belong to the Somaj, and the rest are outsiders. It is open to all ladies of respectable families.

Night Schools is the next branch of the work of the Theistic Association; one such school conducted in Marathi is kept up at Kalbadevi, supported by a liberal annual grant by Mr. Sorabji Shapurji Bengali, and by monthly subscriptions from some of the members, and one in Guzerati is maintained in the Fort through the exertions of Mr. Damodar Dáss Goverdhan Dáss, a member, and supported entirely by the liberality of Mr. Dayaldás Ratansey.

The Charity Section of the Association did good service during the famine in 1876 and 1877 by collecting grain, clothes, and money, and distributing relief to the most distressed and helpless people in the Mofussil through agents or local committees. YASHVANT PURSHOTAM MANERIKAR, *Secretary*.

Bombay, 19th December, 1878.

ii. 1879.

Since the commencement of the present year, five new members have joined the Somaj, so that the total number now is 81.

The twelfth anniversary of the Somaj which fell on the 18th March 1879 was observed for four days. Among the religious services performed in connection therewith was a *kirtan* by Professor Rám Krishna Gopál Bhandarkar, which excited very great interest and was attended by nearly a thousand people, including about a hundred ladies.

Since May last, the members of the Somaj have, by subscription among themselves, maintained a missionary to instruct and look after the inmates of the Orphanage established at Pandharpur in the Deccan by a number of gentlemen (some of whom are members of the local Prárthaná Somaj) for the care and protection of the children left destitute during the late famine. He imparts instruction in the principles of Theism and general morality, and also preaches at the local Somaj. From monthly reports submitted by him, it appears that he is doing really useful work.

A proposal has lately been made for bringing about a union of the different Theistic Somajes in the Bombay Presidency with this Somaj, but its consideration and decision are awaiting the receipt of certain information from those Somajes.

Pandit Siva Náth Sástri, of the Sádháran Brahmo Somaj, on his way home from Sindh, stayed among us for about a fortnight, during which time he held religious services several times and delivered several very instructive and interesting discourses. With a view to derive greater and more lasting benefit from his work, arrangements were begun for the purpose of prolonging his stay among us for several months, but in consequence of the receipt of a message requiring his immediate présence at Calcutta, he was compelled to leave Bombay abruptly. It is hoped, however, that the Pandit will be able to meet the wishes of the members of the Somaj some time during the ensuing year.

No change has taken place in the general condition and circumstances of the Somaj as set forth in the report published with the Annual Report of the Sádháran Brahmo Somaj for 1878-79. The Anglo-Marathi Patriká, a newspaper which has been enlarged, and some night-classes for the instruction of the labouring classes have been going on as before, but no other section of the Theistic Association has been in working order.

Bhaskar Hari Bhagwat, *Honorary Secretary.*

2. Ahmedábád Prárthaná Somaj.

The chief Somajes in Western India after Bombay are Puná, Ahmedábád, and Hyderábád (Sindh). Of these, the Ahmedábád Somaj appears to be the most flourishing, and it has recently issued some very interesting papers, which I much regret to be obliged to omit for want of space, whose requirements limit my extracts to the following selections from the Annual Reports of the last three years. For the convenience of English readers, I divide the latest of these (for 1879), giving first its introductory portion, tracing the history of the Somaj down to 1876; then follows the (slightly abridged) Report of 1877, from the *Theistic Annual* of 1878; then an extract from the Report of 1878, published in Babu P. C. Mozoomdár's *Theistic Quarterly Review* of March 1879; and then the conclusion of the Report for 1879, published by the Sádháran B. S. in an Appendix to its own Report for 1879-80.

i. Introductory: 1871 to 1876.

As secular education advanced, ancestral superstition began to give way in Ahmedabád as it did elsewhere, and at last all religion came to be included under the designation of superstition. The evil tendency of such free-thinking was perceived by the leaders of the educated party, and they thought of meeting the danger by a religious movement such as would suit the taste and inclinations of reformed minds. After various schemes were tried without success, they thought of establishing a simple prayer-meeting, such as would not excite the fears and jealousy of the orthodox, and [would] be attractive to the rising generation. In December 1871 the Prince of Wales was dangerously ill, and prayers were offered to the Almighty in all parts of the British Empire for his recovery. A public meeting was accordingly held in the Training College compound for the purpose on the 17th of that month, when all classes of the people, without distinction of creed and caste, prayed together for the recovery of the heir-apparent to the British Crown. At the conclusion of the proceedings, it was announced by those who had called the meeting that such meetings for common prayers will be held here every Sunday afternoon. Many men attended the next meeting, and some of them consented to become regular paying members. They wrote their names and monthly subscription in the register. A committee of management was formed, and permission for the use of the building was duly obtained. The name "Brahmo Somaj" frightened many of the members, and so the Society was called "Prárthaná Somaj." The orthodox nevertheless spoke ill of it, but no active opposition was experienced by the Somaj. More than half the audience consisted of the students of the Training College for two or three years, and many attended who declined to be members. However we made steady, though slow, progress, chiefly by means of our excellent prayer-book called Prárthaná Málá [Garland of Prayer], composed by the learned and pious President of the Somaj. In Rao Bahadur Bholanáth Sarabhai we found a poet and devotee of the best type and an influential citizen of Ahmedábád. His official position and his status in society carried great weight. He was elected from the beginning our President and leader. He also lent money without interest to the Somaj to publish books. With him co-operated Rao Bahádur Gopál Rao Hari Deshmukh, a judicial officer of high position, a philanthropist, and a learned and enlightened gentleman. Mr. Runchodlal Chotalal, a great mill manager and a very influential gentleman and friend of R. B. Bholanáth, joined him in giving us assistance. These were men of mature age and of influence, and who had knowledge of English and Sanskrit. As we advanced we felt the want of a Mandir of our own. In the year 1874 we tried to raise subscriptions for the purpose among the members. . . . A wealthy merchant of Ahmedábád, namely, Rao Bahadur Sheth Bechardas Umbaidas, C.S.I., generously offered to grant Rs. 4000 for building a Mandir for us. His liberal offer was thankfully accepted, Mr. A. A. Barrodaih, then Collector of Ahmedábád, kindly assisted us in getting a suitable piece of land, and Mr. Rugnáth Janarden, a member of the Somaj and Municipal Secretary of Ahmedábád, drew up a plan of the Mandir. . . . By May 1876 everything was finished, and on the 3rd of that month the Mandir was opened with great éclat.

ii. 1877.

The Somaj is making slow but steady progress, notwithstanding the many serious obstacles in its way. During the year under report, the sixth year, it worked as satisfactorily as during the previous years. The erection of a Mandir during the preceding year at a cost of nearly Rs. 12,000, gave a permanent footing to the Somaj, and has facilitated its operations.

Many interesting questions that engage the attention of the Hindu religious world were discoursed upon and discussed in the Mandir of the

Somaj and out of it. The fiction about the intercalary month called Adhica or Purshotam Masa, of which so much is made by all the interested Brahmans, and which happened to fall within this year, was taken up for a series of discourses; the Ekadasi, the Ramanavami, and other holidays on which people observe fasts and vigils, were also made the subjects of lectures delivered on those days in the Mandir. The Somaj is indebted to Babu Protáp Chunder Mozoomdár, who kindly visited Ahmedábád, gave edifying sermons and conducted religious worship both in public and private. We feel grateful to Babu Satyendra Náth Tágore, Rao Bahadurs Bholanáth and Gopal Rao, Messrs. Vaman Abaji Modak, Syámá Krishna Varma Pandit, . . . and others, for the instructive sermons they delivered on God, salvation, relation between God and man, charity, piety, practical virtues, idol-worship, superstition, duties of man, human nature, &c., &c.

At the weekly prayer meetings the hall of the Mandir was generally crowded. More than twenty-five members have signed a pledge to banish idolatry and nature-worship from their daily prayers, and to try to be pious and virtuous. Others, while they accept the principles of the Somaj theoretically, are unable from worldly opposition to take the pledge, [but] have agreed to offer daily prayers, and endeavour to follow a virtuous course of life.

A Branch Somaj has been opened at Kairá, and its first anniversary was celebrated in September last, an account of which has appeared in the *Mirror*. An attempt made to establish a Somaj at Broach was defeated by the advocates of idolatry and pantheism who converted it into an organ of their own. We must try again. We are endeavouring to preach our principles to our countrymen in other places also, and pray for God's grace, without which such undertakings cannot succeed.

MAHIPATRAM RUPRAM, *Secretary.*

iii. 1878.

The seventh Anniversary of the Ahmedábád Prárthaná Somaj came on with renewed vigour and fresh zeal on the part of its members. . . . The first day was devoted to women alone. On the day following, that is Sunday, the morning was occupied in giving a retrospect of the work which the Somaj had done during the year past, and in forming a Committee for management. In the evening Mr. Runchodlal Chotalal delivered an effective sermon on the evanescence of life and its responsibilities. The services again commenced in the evening of the following day. That day was specially reserved for our Secretary, Rao Saheb Mahipatram Rupram, who, to his great credit, has been out on a missionary tour. The service in the morning of the Anniversary day was conducted by Mr. Bulaki Gangadas; and the evening, when the annual rejoicings and devotional exercises were to conclude, was given to Rao Bahadur Bholanáth Sarabhai, President of the Somaj.

While, thus, we are thinking with pleasure upon the successful conclusion of the Somaj anniversary, we must not lose sight of the real progress which the Somaj and Theism in general has made during the last year. . . .

The marriage of the Brahmo leader's daughter with the Maharájá of Kuch Behár has agitated the minds of Brahmos to their very depths, and though their firm belief in the principal tenets of Theism has not in the least been shaken, a sad feeling has come over them, since the time they have had the ill-luck to witness the three divisions among the Theists of Calcutta. . . . The marriage, though it could not be justified according to the letter of the law, was in itself not a sufficient reason for the secession which took place in the Brahmo Somaj of India.

It is a noteworthy fact that, in spite of violent concussions in the body of the Brahmo Somaj, in spite of everything that could be done to shatter it to pieces, from within and from without, Theism has been continuously making progress in numbers, and with railroads and telegraph, the fore-

runners of civilization and enlightenment, Somajes under the name, either of the Brahmo or Prárthaná, are rising up everywhere in the country. Last year there were not more than four or five in the Bombay Presidency. This year we can count more than eight between Bombay and Ahmedábád alone; in truth, the whole Indian continent seems besprinkled with the dews of True Religion; and what with the increasing zeal and devotion of its followers and the labour and sufferings of single individuals for its propagation, the prospects for Theism are bright and fair enough to enable us to predict that the time is fast approaching when the movement will, under Divine grace, take rapid strides towards its consummation, and make India once more the goddess of knowledge, the home of liberty, the land of peace, and the garden of regeneration.

iv. 1879.

Having attained one great object towards the establishment of a reformed religion, the Somajists directed their attention to issuing vernacular tracts. Rs. 200 were subscribed for the purpose by Mr. Runchodlal Chotalal as a foundation for a tract fund. A serial called *Dharma Tattva* was started in 1877 and is still continued. In this year we obtained very important help which greatly encouraged us. Babu Satyendra Náth Tágore, son of the Pradhan Achárjya, Babu Debendra Náth Tágore of the Calcutta Adi Somaj, arrived here as District Judge of Ahmedábád. He delivered excellent sermons in Guzerati, and the Somaj published them as a second series of tracts. The Ahmedábád Somaj was no longer a lonely one in Guzerat. Its example was followed by the educated party in other towns. The President visited one of these, namely the Kairá Somaj, and the Secretary visited nine of them, viz., Nariád, Petlád, Sojitra, Baroda, Broach, Aukleshwar, Surát, and Navaserai in 1878. Great sympathy was shown by the conductors and members of these Somajes, and he addressed very crowded meetings in each place. His sermons and lectures were in Guzerati, for English-knowing audiences can be found in very large towns only.

We have no *Anusthánis* members yet, but more than thirty members have publicly given up idolatry from their daily worship, and have pledged themselves to offer their everyday prayers in accordance with the Brahmo form. They acknowledge no mediator between God and man; they do not believe in the Hindu mythology and the incarnation of gods and goddesses, and hold no book as infallible and as received from or revealed by God. They consider caste as a mere civil institution, a kind of Joint-Stock Company, or a Social Union, a Civil Society with which religion has nothing to do. They hold all men as brothers, children of the same Heavenly Father; and all intercourse between them, if not contrary to rules of morality, is considered by them righteous in the sight of God. Sermons and lectures exposing the falsehood of the *Mahatmas* of rivers, vratas, &c., were given in 1877 and 1878, and some of them published in the tracts.

In the year 1878, a tract called Stri-Subodha [Good Thoughts for Women] was started. It was continued during the present year. Two more numbers of the *Dharma Tattva* were brought out during the year, and a book called Botha Vachan, in a popular metre called Deshi, has been published by a friend of the Somaj, which is something like a religious tale. Two thousand copies of the Prárthaná Málá (our book of hymns) being sold off during the year, a third and revised edition was issued in October last. Most of the money advanced as loans for completing the Mandir has been presented as gifts by their owners. Regular service was held every Sunday evening in the Mandir during this year. The Somaj was visited by Pandit Siva Náth Sástri, the learned missionary of the S. B. Somaj of Calcutta. He was welcomed by the Somajists as their guest, and his edifying sermons and addresses were attentively listened to by them and by the public. His amiable disposition, his simplicity, learning, and eloquence made a very favourable impression on

all who heard him or came in contact with him, and reflected credit on the Somaj which had deputed him. A work of great charity has been taken in hand by the Ahmedábád Prárthaná Somaj, viz., the establishment of an orphanage. The scheme is not yet fully developed, nor the requisite funds raised. We hope to see it, if it pleases the Almighty to grant us success, in working order next year. Six children, already received, have been sent to the Shahapur Mill Poor House by the kind permission of its Manager, Mr. Runchodlal Chotalal.

As the list of names of those who acted during the year 1879 as ministers has been given by me for the Brahmo Almanac, I need not repeat them here.

Wishing every success to your noble efforts, and prosperity to the S. B. Somaj, I beg to remain your humble brother.

MAHIPATRAM RUPRAM NILKANTHA.

3. HYDERÁBÁD BRAHMO SOMAJ.

It is with much regret that I pass over all the other Prárthaná Somajes in the Bombay Presidency; but I cannot omit the unique Brahmo Somaj at Hyderábád in Sindh. It was founded in 1868 by local enterprise, and the members are all Sindhis. A small Mandir was opened on Sept. 19, 1875, with largely-attended inaugural services, both morning and evening,—the former being in Sindhi, while the latter was in English, and was conducted by Babu Satyendra Náth Tágore. Further particulars will be found on pp. 39-41 of my *Brahmo Year-Book* for 1876, extracted from the Sindh Report in the *Theistic Annual* of that year. The only Reports which have appeared since are the following brief one for 1878 (published in the *Theistic Quarterly Review* for March 1879) and an interesting account of the Anniversary festival of the Somaj in Sept. 1880, published in the *Sunday Mirror* of Oct. 3, 1880. Instead of this last, however, I give a letter of Pandit Siva Náth Sástri's from the *B. P. Opinion* of Sept. 11, 1879, describing his visit to this earnest little Somaj about a year ago.

i. 1878.

Yours of the 1st instant was handed over to me to-day. This is the first time I receive a requisition from you for a report of our Somaj during the past year. We are the same as before; we hold our Prayer Meetings every evening, and Morning Service on Sundays. Our anniversary was celebrated in September, and went off well. We had a goodly attendance, and all went away pleased with what they heard. The people are not now so bitter against us as they were before, and at times speak well of the movement. The Charity Section, which is supported by Brahmos as well as non-Brahmos, has done its work well during the year. It has afforded much aid during these hard times by giving relief to poverty-stricken people. The Karáchi Somaj is, I regret to say, languishing. I was present at the anniversary, celebrated on the 1st instant, and conducted service in Sindhi in the evening, and had a conversation with the Secretary and one or two other members as to what they should do for the good of our Somaj. The ex-Rájá of Sattara has started a Gujerati Somaj in this town, and seemed to me to be very enthusiastic.

My preaching to the prisoners in the jail every Sunday morning has been going on, and has at times done good. During the last month, I spoke to the women and sick prisoners twice or thrice with good results. In Karáchi I visited the jail on New Year's Day, and preached to both the male and female prisoners. The latter were very much affected. We printed and published a

new prayer book in Sindhi. It is believed that it will have a rapid sale, and will prove beneficial to young men.

Hyderábád, 7th January 1879. NAVAL RAO S. ADVANI.

ii. 1879. Missionary Note.

Here in this remote corner of India, there are a number of Theists who deserve a few words of respectful appreciation. The number of members in the local Somaj does not exceed 14 or 15; but some of them, including the minister, Mr. Naval Rao Shonkeram Advani, are very earnest and devout. This latter gentleman deserves special mention. He is doing much good work here in a modest and unostentatious way. Some four or five members daily hold a sort of prayer-meeting in the Mandir. I have attended these meetings, and there is so much of earnestness and unostentatious piety about them, that they have quite charmed me. Just fancy the picture of a number of men, walking silently and bare-footed into the open space before the hall, taking their seats in the dark on the bare uncovered ground, and singing the name of God with one voice. After one or two hymns, one or two short prayers are offered, after which the members disperse with the same silence that characterized their entrance. Not a question is asked—not a word is exchanged, as long as the members are not out on the compound. No light, no carpet, no preliminary preparation is necessary for these meetings. In darkness they assemble, on the bare ground they sit, and have nothing external to please the eye or the ear; yet day after day, for the last six years, have these humble worshippers of God daily met and offered their prayers in this striking fashion. There is another good thing about the Somaj. It is a custom with the minister, Mr. Naval Rao Shonkeram, to visit the jail every Sunday morning, and deliver an oral discourse to the prisoners. This he has been doing since the last three or four years. The permission of the Superintendent of the jail was obtained for this purpose. Last Sunday I accompanied him to the scene of his noble work. There were more than 400 prisoners assembled, ranging from youths of sixteen or seventeen to men of good old age. They were all seated on the ground in rows, evidently expecting the arrival of their teacher. When I looked on these, God's unfortunate children, I naturally exclaimed,—"Ah, what a congregation is there!" Our friend took his stand in the middle, and delivered a discourse in his vernacular, and offered a heart-felt prayer. Being unacquainted with Sindhi, I could not follow him, but there was evident impression on the minds of some of them: I found some breaking out in exclamations, and a few shedding tears. I made enquiries of those who are in charge of the jail, about the effects of these discourses, and was told in reply that with some, they have been found to be productive of real good, but the per-centage of such men is small. It is very difficult to ascertain how these weekly discourses tend to influence the after-conduct of the prisoners. Mr. Naval Rao knows at least of one instance, when he was unexpectedly accosted by a man in a lonely forest, who introduced himself as one of those who were benefited by his discourses in the jail. "Come and see," he said, "how I keep my house in my little hut. Since I left the jail, I have all along considered it a sin to touch another's property, and this truth I owe to you." Even one such case, to my mind, is quite cheering, and sufficient to encourage a man in his apparently hopeless and thankless work. May God prosper such work! I wish there had been a larger number of men of his stamp, who would form themselves into something like a committee, and visit the jail more than once during the week, and try to perpetuate the influence of the discourses. There is another want that I notice. Nothing is being done for ladies. The Zenana system is as strong here as in Bengal. There is no accommodation for ladies in the Mandir. Nor is there any other means of spreading the truths of Theism amongst them. I hope the Brahmos of Hyderábád will pay their attention to this most momentous subject before long.

Southern India.

1. Southern India Brahmo Somaj, Madras.

The history of the Madras Somaj may be divided into three periods. The first of these owed its originating impulse to a series of addresses delivered by Mr. Sen in the chief hall of Madras, in the year 1864. Immediately afterwards, a fraternity was established under the name of the Veda Somaj, which held weekly prayer-meetings, started a monthly journal, and otherwise displayed much religious activity. The first Secretaries were V. Rajagopal Charlu and P. Subrayalu Chetty, both well-known members of the Madras bar; and while they lived, the movement thrived, and several other Somajes were founded, both in the city of Madras and beyond it. But in 1868 these two able leaders were both removed by death, and the Somaj suffered greatly in consequence. About two years afterwards it began to revive under the hands of another able Secretary, K. Sridharalu Naidu. This young man had none of the advantages of position and culture possessed by his predecessors; he was hampered throughout life by extreme poverty; but his intense earnestness and devoted energy gradually surmounted all obstacles, and enabled him to raise up the Brahmo Church in Madras to more than its former position. In 1871, it was re-constituted on a strictly Theistic basis as the Southern India Brahmo Somaj. An excellent confession of faith was published, for the signature of intending members; the monthly journal was resumed; translations of Bengali Brahmo works were published; the only Brahmo marriage hitherto known in Madras was solemnized, and a petition was sent up to Government in favour of the Brahmo Marriage Bill of 1871. The zealous Secretary also made divers missionary tours to different parts of the Presidency, preaching and persuading with an effect which has borne fruit in later years. But in January 1874, on one of these tours, he was thrown out of a carriage, and fatally injured. He was taken to the hospital at Pondicherry, and there, after lingering for twelve days, he died, calm and faithful to the last, leaving behind him a touching letter (in English) to his friends, stating his last wishes for his family and his Church. It may be noted that while the funerals of his predecessors in office were conducted in regular Hindu style, with those quasi-idolatrous ceremonies which they had not the courage definitely to renounce, Sridharalu Naidu distinctly wrote with his own hand,—"My funeral should be simple, with only Brahmic prayers. . . I die a devoted Brahmo." If ever there was a pure life wholly given up to the service of God as perceived in Theism, it was Sridharalu Naidu's. I hope some day to tell his story more fully. The Secretaryship next fell to Mr. Singaravelu Mudeliar, an old member of the Somaj; but he did not hold it long, for death soon removed him also. Perhaps it was not surprising that from

these repeated deaths, a superstitious notion arose among the surrounding natives that to join the Brahmo Somaj was unlucky. Certainly the Somaj at Madras was greatly injured by these misfortunes, and at last became virtually extinct. But in due course, its third period opened. Early in 1879, Pandit Basanta Rám of Láhore was posted to Madras on Government duty. He exerted himself to revive the local Somaj, and, though he has now left the place, the Brahmos have taken heart again, and are once more working actively. Divine service is regularly held every week; there is also a discussion class, and religious leaflets have occasionally been issued. Altogether, for the last year or two, as we hear, the present members "have been working with greater earnestness and renewed zeal for the furtherance of the holy cause, solely depending on the All-Knowing Father."

2. Salem Brahmo Somaj.

The next South Indian Somaj which has survived to the present day is the one at Salem, founded in 1866, as a "Veda Somaj," by Subrayalu Chetty. It was in a flourishing state for a few years, but it shared in the already-mentioned calamities of the S. I. B. S., and was occasionally suspended at intervals. In 1871, the present energetic Secretary, S. P. Narasimalu, changed its name to that of "Brahmo Somaj." It meets for prayers every Saturday evening at his house. In 1877, he started a fortnightly newspaper (in Tamil and English) entitled the *Salem Patriot*, in which he occasionally publishes religious articles, besides Tamil translations from the Calcutta Brahmo journals. He has also compiled a Prayer-book in Tamil with hymns, and he has in hand a work entitled "Twenty Great Religions of the World," commenced 12 years ago, chapters of which have appeared in the *Salem Patriot*. It would be a generous act if some well-to-do English or American friend would send him a copy of Dr. J. Freeman Clarke's admirable work, "Ten Great Religions of the World," which would doubtless greatly encourage and assist his solitary and difficult enterprise. It should be added that he is very zealous as a Brahmo Missionary, and has lately started a new Somaj at Coimbatore, where he publishes a fortnightly vernacular journal called the *Coimbatore Patriká*.

Another South Indian Somaj once existed at Mangálore in South Canará. It was founded in 1870 by Babus P. C. Mozoomdár, G. G. Ráy, and Amrita Lál Bose, who proceeded thither (about 2,000 miles) at the urgent entreaty of a large number of the Billowars, a half-civilized tribe of men forming the lowest and most despised class of the Mangálore population. The Somaj continued for some years, during which it celebrated at least two Brahmo marriages, and sent up a petition to Government in favour of the Brahmo Marriage Bill. But the Somaj seems to have gradually declined, and since December, 1876, when one of its chief members (Arasáppá) died, no news has arrived from Mangálore.

3. Bangálore Brahmo Somaj.

Of all the Brahmo stations in Southern India, Bangálore has been the most prosperous. It now reckons four prayer-meetings in different parts of the town, founded respectively in 1867, 1871, 1872, and 1879, and numbering altogether about 80 members. The most remarkable of these branches is the second or Regimental Brahmo Somaj, whose history is worth telling. It was during Sridharalu Naidu's editorship of the Madras *Tattvabodhini Patriká*, that a clerk in the arsenal at Thayetmayo in British Burmá used to subscribe for this paper and discuss its contents with a few officers of the 36th Native Infantry, then stationed at Thayetmayo. By degrees these officers became so deeply interested in the matter that they formed themselves into a Brahmo Somaj, on May 24, 1871. Within a year, the regiment was sent to garrison Bangálore, where it remained till November, 1878. During this period, "a large number of the educated gentlemen of the town used to attend the Somaj during service days and take part in singing, preaching, &c."

The following extracts from the Annual Report of this Somaj for 1879 will continue the story. It should be added that Mr Chandra Sekhar Iyar has for some time been ministering to the other Bangálore Brahmo prayer-meetings also, these being all held on different days of the week.

6. Mr Chandra Sekhar Iyar, a Brahmin of Puná, joined the Somaj as a preacher in the beginning of 1873, and continues in that capacity till now. This man left his native place in his early life, and was leading the life of a Yogi. He detested idolatry and was eagerly searching after truth. He came to Bangálore in the year 1866, and was moving in the circle of a few men who honoured him as a hermit or Yogi. In the year 1867, a few months after the Somaj in the Bangálore Pettah was established, he came in contact with the members, and seeing that the principles of the Brahmo Somaj satisfied his craving for truth, joined it as a member. In the year 1872, when the prominent man in the Somaj died, he was chosen as the preacher for the Somaj.

10. The members of the Somaj established a Girls' School in the Regiment in 1872 on the first anniversary of the Somaj, and children are being taught in Tamil, Telugu, and needle-work. They had a temporary building for the school and the Somaj till 1877, when the President of the School, T. Appavu Pillay, proposed to erect a substantial building that might serve for the school and the Somaj. The building was commenced in February, 1878, and completed in May. The anniversary of the school and the Somaj was celebrated in it on the 24th May, 1878.

11. A Telugu book on Female Education was published by the members in 1877 for the use of the school. A prayer-book in Tamil was published in 1878, and Brahmo leaflets of the Southern India Brahmo Somaj are monthly distributed gratis to such as are anxious to read them. A Brahmo monthly paper in Tamil was started in 1878 by Mr Iyasami Mudeliar, one of the members.

12. The members managed famine relief in Bangálore when they were asked by the Brahmo Somaj of India to do so, during the end of 1877 and beginning of 1878, when famine was very prevalent here. The funds were very satisfactorily employed in feeding and clothing the poor.

13. In December, 1878, the Regiment was ordered to go to the North-west frontiers on field service, and the Somaj members of the Regiment were

obliged to leave Bangálore. In consequence, the Secretary convened a meeting of the townspeople who were attending the Somaj, to consider the question whether the Somaj was to cease or continue. It was resolved in the meeting that it should continue in the same name, and the townspeople and such of the Regimental men as professed this faith became its members. A new list of members and a new set of rules were prepared for the Somaj in November, 1878. The Somaj is in good state, and has 36 members on its roll.

R. Gopalasami Iyar, *Secretary*.

One word of Postscript to add that these Brahmo soldiers did not forget their faith when far from home. The *B. P. Opinion* of July 31, 1879, reports as follows from a friend in Upper India:—

Some of the members of the Regimental Brahmo Somaj of Bangálore now on their way back from Afghanistan, paid a visit some days ago to the Lâhore Brahmo Somaj. They came to see the local Brahma Mandir and were cordially received. One of the howaldars of their regiment, we hear, conducts their divine service when out on foreign service. They are altogether fifty, they say, and they used to hold regular prayer-meetings almost every day in the black and frozen valleys of Afghanistan. Many of our Brahmo readers will remember the name of Mr Sridharalu Naidu of Madras who died a few years ago. It was he whose preachings led to the formation of this novel and interesting movement.

LITERATURE OF THE YEAR.

1. Selections.

The length to which the foregoing Retrospect has extended obliges me, very reluctantly, to pass by many interesting pieces which I had marked for insertion in this section. The following, however, are too characteristic to be omitted.

The Yogi, the Christian, and the Bhakta.

(*B. P. O.*, Feb. 26, 1880.)

As Brahmos we stand, as it were, at the confluence of three streams. Two of these are hallowed with the associations of antiquity. They have travelled through extensive tracts of human life, watering and fertilizing many a field of thought. The oldest of them took its rise from the East, from the lofty Himalayas, coursing through the lovely valleys of India. The other sprang from the Western-most bounds of Asia, and chiefly careered through the plains of Europe; whilst the third, though comparatively of modern origin, is yet revered as a sacred river by large numbers of men. These three streams are the three different types of piety developed in the history of the world. The first in order is the old Hindu type of meditative communion, the system of *yoga* as inculcated in all our ancient *shastras*, and as practised by a large number of devotees both in ancient and modern times. The spirit of the teachings of almost all the schools of ancient Hindu philosophy, if carefully observed, will be seen to tend to the promotion and encouragement of this type. Even antagonistic schools, at open war with each other on several other important points, singularly enough seem to converge on this. The atheistic school of *sankhya* for instance, which in all

other respects has not an inch of common ground with the pantheistic school of the great Sankara, does yet equally uphold silent communion as the highest exercise of the spiritual faculties, and the best means of attaining to the state of final liberation.

As regards the other schools, they also consider *yoga* or silent communion as the final state of perfection. So much so that, of the four *áśrams* or the four spiritual stages of a religious man's life enumerated in the *shástras*, the fourth, or the state of rapt communion, is the highest. The great Kálidása thus summarily describes the life of his heroes, the princes of the solar race. "They devoted their childhood to the acquisition of knowledge, their youth to the active duties of life, their old age to abode in the forest, and the close of their worthy career to *yoga*." National tradition also helps to consecrate this system as the highest type of devotion. Let even the most careless visitor go through the ancient Hindu or Buddhistic remains in any of our museums, and he is sure to be struck with the large number of broken and effaced figures of devotees cross-legged and rapt in communion. In proportion [as] a Hindu devotee is wanting in this spirit of communion, he is less an object of admiration to the masses of the people. Even now, after so many centuries of foreign rule, persons who still practise it in their lives are revered as saints, and are fed and supported with the greatest alacrity.

Side by side with this stream, Christianity has introduced another. The highest type of Christian piety is a life of earnest and incessant good work, with prayer as its guiding spirit. As abstraction is the chief characteristic of the ancient Hindu type, prayer is the chief mainstay of the latter. In some respects they are contrary to each other. *Yoga*, or the Hindu system of communion, seeks the solitudes of the forest, its highest aspiration being to retire from the world and to reject its cares and duties as vanities; whereas Christianity, like its founder, seeks opportunities of doing good; it visits the haunts of sin and wickedness, considering it as the highest duty to gather those that were led astray. The highest ambition of a truly pious Christian is to die by the side of God's work, honestly and faithfully fighting the good battle, with eyes lifted up to God. The haunts of human sin and depravity are the fields where the Christian has to do battle for his Lord. He cannot fly from the trials and sufferings of our mortal existence. Nay, he courts them. He considers it his greatest glory to be able to plant his master's banners on the strongholds of error and untruth, of sin and corruption. A life of earnest work, in the midst of the trials and temptations of this world, must needs be constantly supported by earnest prayer. So the true Christian is a praying man. He is faithfully obedient to his master, he "prays without ceasing." Whatever he does, he does prayerfully. In his weaknesses and infirmities, he earnestly supplicates for grace, he lies low at the feet of God and waits to be blessed by the Holy Spirit. This spirit of prayer, combined with a life of good work, completes the ideal of a Christian's life.

Somewhat different from both these types of piety is that other phase, which has been largely developed amongst the followers of Chaitanya in this country, and which is signified by the term *bhakti*. It is essentially hostile to the system of communion. It spurns the aspiration to know and approach God by solitary meditation as a vain and unprofitable exercise. According to its philosophy, maddening love of God is the highest object of desire to a religious soul. Let our readers take care, it is not the love manifested in good works or in earnest prayer, but in the exuberance of feelings. A state of religious frenzy, that induces dancing, sobbing, and swooning, is its highest ideal. The admirers of this type always test their spiritual growth by the progress made as regards these manifestations. A great *bhakta* is he who weeps and sobs, sings and dances in a state of religious madness, and the greatest of them is one who faints away under the excitement, as was the usual practice with the founder of the Bhakti School.

We shall now proceed to discuss the merits of these three different ways of spiritual exercise. Whilst materially differing from the philosophy of the *yogi*, we cannot yet entirely shut our eyes to the great usefulness of the system as a means of spiritual culture. Man, always distracted as he is with a thousand causes of disturbance and tossed on the waves of passion and prejudice, absolutely requires some moments of retired thought when he can allow his perturbed feelings to settle down; can examine his motives; can probe the workings of his inner nature and can once more establish the harmony of his own spirit with the Spirit of the Universe. But the importance of real communion will be felt more, when we see, that true communion is one of the best means of saving us from the fatal error of considering the things of the unseen world as unreal. Communion sharpens the eyesight of the spirit. Through it we grow familiar with the verities of the spiritual world; through it, objects of faith become objects of spiritual perception. But communion if practised as the only means of spiritual culture, begets moral inanity and deadens the active energies of the soul. Solitude being its proper sphere, it tends to beget a hatred for active work, giving only a partial growth. Like communion, religious frenzy has also its use and its dangers. A state of frenzy can never be the normal condition of the soul, and no mistake could be greater than an attempt to make it so. Occasional out-bursts of religious ecstacy are like revivals of the soul, and we need them now and then. Whenever we are seized with spiritual torpor, and our internal progress seems to be at a standstill, the doors of our inner nature require to be broken open as it were, by violent revivals of the spirit, and our fatal sleep requires to be disturbed. So we have no objection to have recourse to it occasionally. But it is a matter of some regret that this type which is the lowest, has of late received undue importance in many Brahmo circles. Many of our friends have learnt to measure their own piety and the piety of others by the amount of such sentimental displays. Our experience tells us that momentary frenzy is not a very great thing in itself. It can be, and often is, induced by purely external and adventitious causes. The mere beating of a drum can momentarily create it, a mere enthusiastic cheer can excite it. Besides, there is not much connection between such ecstatic display and real excellence of character. We *have seen* the weakest and the most depraved of men fainting away under momentary religious excitement. Let nobody cultivate it as a permanent exercise. It is useful only indirectly, by the mediate effect that it produces over the mind in shaking off its lethargy, in suddenly revealing some truth when the excitement is properly directed. But if habitually practised, it becomes the source of a partial and unharmonious growth.

In the spiritual culture of a Brahmo, active and prayerful work should form the ground plan, the other two supplementing it for perfection. In our daily devotion, rapt communion should form a regular part, but its chief character should be prayer. Religious frenzy should be occasionally sought. A day in the week, or a week in the month, may be set apart for it, and we will be the better for such exercise. We earnestly warn our Brahmo readers against mistaken notions of piety. It is high time that they should judge each system on its own merits, and regulate their spiritual exercises, with a view to make them really wholesome and profitable to their souls.

Religious Culture.

(The concluding article of a series, *B. P. Opinion*, Oct. 16, 1880).

Our last article on this subject closed with a few remarks on the nature of true love to God. We shall in this suggest a few means of cultivating love to God, and conclude our subject by treating of obedience to God.

1. *Arádhaná*,—Direct contemplation of God in all His attributes. Whoever has had any experience of it will feel he has no words to express the efficacy of the system of *Arádhaná* that is in vogue in the Progressive section

of the Brahmo Somaj. This, or something like this, should be adopted by all who wish to grow in love and holiness. *Arádhaná* is the very spring of religious life.

2. *Prayer.*—There seem to be some amongst us who do not believe in prayer. They deny either its efficacy, or reasonableness, or both. It is hardly possible to convince one of the efficacy of prayer who has never felt it personally. We can only tell him that *true prayer* must always be efficacious; but true prayer is not what we see generally. We often pray, not because we really want anything, but because we think we ought to want something, and the result is that we do not get anything. Such is not true prayer. There must be a keen *feeling of want* in the soul if it is to expect anything from prayer. It will not do if it only *is* in want, it must *feel* its want. There must be a thirst in the soul; prayer without thirst is empty and vain and never brings anything. The prayer of the intellect will not fill the soul; it must be the prayer of the soul. The intellect may help the soul in seeing its wants, but it will not bring anything for it directly. True prayer is not the prayer that proceeds from the understanding, but that which proceeds from the heart; and such prayer, we repeat, must always be efficacious. As for the reasonableness of prayer, we can at present only say that a God can hardly be said to be Infinitely Loving, and is hardly worth worshipping and loving continually, Who has nothing to impart to His worshipper hand to hand, Who suffers his worshipper to speak to Him without an end, but Who has no word to console Him, no word to bless his soul. This is quite incompatible with the character we ascribe to God.

3. Remembering God with love often and often during the day. As in faith, so in love its effect is great. It is at once the measure and the means of religious life. Religious life can be measured by the number of times the man of religion remembers his God. Have our readers felt within themselves the effects of strong human love? If they have, they must have seen how often and often the object of love comes to the mind, even amidst the busy pursuits of life. It is not otherwise in religion. Love, however different its surroundings may be, is always the same thing. This remembering, again, is an indispensable means of cultivating love of God. Every opportunity coming in our way amidst the business of the day should be seized with eagerness to keep up a consciousness in our hearts of our absolute dependence upon Him and His ever-watching love towards us. In the *Gitá* (viii., 14), God is represented as saying:—"O *Partha*, I am easily gained by the devotee who remembers me often with a calm and undivided heart."

4. The use of hymns. In softening the heart, in refreshing it when it sinks under the care and toil of the world, in exciting holy and strong feeling when it is scorched by the heat of the world, in raising it to purity when it wades in worldliness, there is nothing to compare to them. And though their effect may be transitory unless otherwise retained, it is still of the highest importance.

5. Side by side with Hymns we shall speak of devotional poetry. There is scarcely anything like this in our language. Indeed now and then we see verses written by our Bengali ladies, but we do not find in them any depth of feeling. The writers do not seem to write so much from feeling as from thought. We do not speak of such. We speak of verses in which the deepest sorrows of the soul are given vent to, its highest aspirations expressed and the most heart-felt joys proceeding from its communion with God described.* Many such verses are to be met with in the English language. They are mostly hymns, but they have proved to us useful as poems, not as hymns. We earnestly recommend them to our readers. Dr. Martineau's collection will perhaps be the best for Brahmos, being free from offensive doctrines.

* We are glad to see one such piece of poetry published in the *Tattva Kaumudi* in its last issue, to which we beg to draw the attention of our readers.

6. *Books.*—The influence of good religious books cannot be too highly spoken of. They are our best friends, ever ready to help us, ever ready to give us strength and consolation. In them we come in contact with higher spirits, who lift up our souls by showing higher ideals of life, and aid us by their mature experience. To name a few books. It is impossible here to confine ourselves to the especial subject in view, namely cultivating love to God; we shall therefore speak of books on practical religion generally. Our Brahmic Literature is deficient in depth of thought, but it is so full of love, so full of enthusiasm, so full of freshness, that in certain important respects there seems to be nothing which can be compared to it. Here we especially have in view the sermons of Babu Debendra Nath Tagore called *Brahma Dharmer Byakhyan*, several of Babu Keshub Chunder Sen's sermons published in the *Dharma Tattva*, and a few in the form of two pamphlets. A few devotional tracts published by the B. S. of India will also be found to be very useful. We shall next name a few English Theistic and Unitarian books:—first two volumes of Parker's works (Miss Cobbe's Edition), Newman's "Theism" and "The Soul," Miss Cobbe's "Religious Duty" and "Alone to the Alone,"—a volume of prayers,—Channing's Works and his "Perfect Life," a volume of sermons,—Dr. Martineau's "Endeavours after the Christian Life," and "Hours of Sacred Thought"—books full of moral and spiritual wisdom—books which can hardly be too much praised. Of Trinitarian books we can name only three, and these are well-known:—The "Pilgrim's Progress," Augustine's "Confessions," and Thomas A Kempis' "Imitation of Christ." A very useful book would be a collection of choice *slokas* from the *Srimadbhagavat*.

7. Contact with other minds. Under this head come meetings for prayer, and conversation on practical religious subjects. Many, perhaps most, Brahmos owe a great deal of what they value in their own lives to such meetings. Those who have not personally felt their effect have only to attend one,—one consisting of intimate friends, one in which we feel quite at home, and they shall see how the lazy mind learns to chide its laziness by seeing so much activity without, how the cold heart catches fire, and the bewildered soul learns from its more experienced fellow-travellers how and whither to direct its course.

We now come to the third and last division of our subject—obedience to God.

Obedience to God consists in doing His will, from whatever source we may know it. It consists in adjusting our life in accordance with the will of God. Thus we see that this branch of religious culture connects itself intimately with the whole moral life of man; it is concerned with duties purely religious, as well as those that are not, namely personal and social duties. We shall not therefore enter into its details, though they are intimately and vitally connected with religious life. We shall confine ourselves to what we perceive to be its purely religious side.

One may be growing in rectitude—in rightfulness of life, and yet not be growing in obedience to God. We beg to draw the attention of our readers to this point. This is not the case exclusively with sceptics, who though they do not recognise a Divine Master over them may yet, we believe, grow in rectitude, but this is equally applicable to Theists. They, though recognizing a Lord, may, in actual life, leave Him in the back-ground and do their work under other impulses than a pure spirit of obedience to Him. What these motives may be we have already seen, namely, a sense of utility, public or private, passion, and even a sense of abstract duty which is not religion. But, is an act worthy of being called obedience to God when it is not done in *a spirit of obedience?* It may be right, it may be done through an honourable motive, but how can it be called *obedience to God* when it is not done from a sense of duty to God? So we see we may be growing in virtue, yet not in

obedience to God. To grow in obedience to God, which we have seen to be a religious duty, it is necessary that we should carry a sense of duty to God, a spirit of obedience to God, into our actual life. To be true servants of God we must not only do all our duties duly, but we must also have our lives pervaded by a spirit of obedience.

This difference between a life pervaded by a spirit of obedience, and one without it, makes the whole difference between a devout life and what is called a life of worldliness; for what is worldliness but living without God? And when we have passed a day forgetful of God and of our relation to Him, we feel we have passed it in worldliness. In actual life there is no difference between the worldly and the devout man; the one may do exactly the same thing as the other; but there is a vast difference between the impulses which lead each to action. The devout man acts from a spirit of obedience to God, while the worldly man acts under other impulses. Even when life is best spent, outwardly of course, when all duties are duly performed, the complaint of worldliness grieves us. Even when no sting of conscience is felt, the spirit does not rejoice; it is grieved to think that in actual life it is not sufficiently guided by a sense of duty to God,—that its life is not pervaded by a spirit of devout obedience. We grieve to feel that, though professing to do God's work, and perhaps really doing it, we are so much under other impulses and are so forgetful of God. We feel that with this we are not worthy to be called God's servants, but that we are, in fact, servants of the world, however pure we may be outwardly.

This difference between a life pervaded by a spirit of obedience and one without it, also makes the whole difference between a mere moral life on the one hand and a religious life on the other. Though perhaps doing the same thing, the mere moral man and the religious man act under very different impulses. The mere moral man acts under a sense of obedience to an abstract moral law; the religious man acts under a sense of direct obedience to God; to him the Moral Law is nothing but the direct will of God.

How this spirit of obedience is to be acquired is now the question. We believe that as obedience is vitally connected with love, every increase in love will be an increase in obedience also; hence every means which tends to increase love will increase obedience also. Love dislikes all sorts of separation, and hence it dislikes worldliness. When the soul begins to grow in love to God, it longs to see her Lord wherever it goes, to see Him as her master in everything she does. So let us earnestly seek to see our Lord more and more, and love Him more and more; and so shall we learn to obey Him more and more, and our whole life will be an ever-swelling hymn to His Infinite Love and Glory.

2. Reviews.

i. *The Sádháran Brahmo Somaj.*

The Brahma Pocket Almanac for 1880. Published by order of the General Committee of the Sádháran B. S.—Calcutta: S. B. S. Press, 93, College Street. 1880.

This Almanac opens with a good selection of prayers and hymns, arranged for every month in the year. It also gives a large variety of interesting Brahmo statistics. The letter-press has not, however, been sufficiently revised, and its latter half, especially, lacks the neatness and accuracy which marked the S. B. S. Almanac of 1879.

The Second Annual Report of the Sádháran Brahmo Somaj. For 1879. With which is incorporated the Reports of Provincial Somajes.—Calcutta: S. B. S. Press, 93, College Street. 1880.

I have already quoted so largely from this work that I need only add here that it is in every respect an improvement upon the Annual Report of last year, and does great credit to its compilers.

The Trust-Deed of the Sádháran Brahmo Somaj Prayer-Hall Building. Registered at the Office of the Registrar of Calcutta, on the 7th Srában, Brahmo Sambat [Era] 51, corresponding to the 21st July 1880.—Calcutta: S. B. S. Press, 93, College Street. [1880.]

Brahma Sangit. (Brahmo Hymns.) Part II. Published by the Executive Committee of the Sádháran B. S., 11th of Mágh, Brahmic Era 51 [January 24, 1880].—Calcutta: S. B. S. Press.

For want of space, I am reluctantly obliged to omit translations of hymns, from this work and its predecessor, issued a year ago.

Prabandha-Latiká.—Essays by Bengali ladies, respectfully presented to the ladies of this country. Issued by the Bengal Ladies' Association, 11th of Mágh, Brahmic Era 51 [Jan. 24, 1880.].—Calcutta: G. P. Roy, 21, Bowbazar Street.

A neat Bengali pamphlet of 94 pages, containing 18 prose pieces on various subjects, chiefly religious. Some of them are founded on English works; others are original. Eight pages are devoted to the "Life and teachings of Rájá Rám Mohun Roy," and six to the "Life of Buddha;" besides which, there are numerous simple tales and meditations, and a touching memoir of a young Brahmica lately deceased. All the essays are by members of the Bengal Ladies' Association, and the greater portion are by the Editress. The Brahmicas of Calcutta may well be congratulated on the real progress of which such a work is an unmistakable token.

Sarala Niti Pát.—(Easy Moral Readings.) A Treatise on Morals, written for Children in easy language.—Calcutta: S. P. S. Press. 1287 [1880].

This is another work by the Editress of the preceding collection, but is intended for quite young readers. A Brahmo friend has kindly favoured me with the following brief notices of this work and of the next.

A great want has long been felt of suitable books for Bengali children. It is therefore with much pleasure that we welcome *Sarala Niti Pát*, a little story-book to inculcate moral principles in the minds of children. We congratulate the authoress on her complete success in her undertaking. The book is written in an easy and graphic style. In some of the stories, noble traits in the character of children have been skilfully brought out, and made attractive; while in others, some of their more common failings, attended with disastrous consequences, are sketched out for warning. We are sure the book will be greatly liked by those for whom it is intended, and we hope the authoress will continue her work in this direction, for which she seems to be peculiarly fitted.

Dharma-Kusum.—(Flowers of Religion.) Questions and Answers on Religious Subjects, for Boys and Girls. Issued with the sanction of the Executive Committee of the Sádháran B. S.—Calcutta: S. B. S. Press, Brahmic Era 50. [1880].

This book, also, is intended for children. It is a religious catechism with short prayers. The author has endeavoured to give children clear ideas of God and of religion. In this he is, on the whole, successful. The short simple prayers are eminently fitted for children. But we are sorry to say that the author has not always been happy in his comparisons. They rather tend to give a too limited idea of God in His infinity of love and perfection. With this exception, the book is worthy of all praise.

The Students' Weekly Service. No. 1. The Necessity of Prayer, and its Reasonableness.—No. 2. Caste.—No. 3. The Future State.—No. 4. Reformation in India, and how to accomplish it.—Addresses by Pandit Siva Nâth Sâstri.—To be procured from Babu Adinâth Châtterji, 13, Mirzapore Street, Calcutta.

See pp. 20, 22, 23, *ante*, for particulars concerning the interesting services at which these (Bengali) addresses were delivered.

Suruchir Kutir.—Suruchi's Cottage; a Mâghotsab Present. Showing how, with a small income, to live in comfort and peace, and do good to others. —Calcutta: Roy Press Depository, 14, College Street North. [1880.]

From a review in the *B. P. Opinion*, we learn that this Brahmo novelette of 84 pages is an attempt to impress on the Bengali mind the necessity and advantages of thrift. The heroine, Suruchi, is an orphan widow, brought up in a Brahmo family, and the hero, Suresh Chandra, is an active young Brahmo who "had resolutely refused to marry before he could maintain a wife decently." They married for love, and kept house in an exemplary manner, which is described with minute details of expenses and occupations. Finally, they conquered all their difficulties, reformed their neighbours, built houses on improved methods, established roads, "founded co-operative stores, penny savings' banks, and the like, and lived in happiness and joy." The author's zeal for the improvement of his countrymen must have a beneficial effect, and is in itself a sign that the process of improvement has already begun.

Shisur Sadáchár.—The Good Conduct of Children.—Calcutta: S. B. S. Press. [1880.]

(*B. P. O.*, Feb. 12, 1880.)—This is another book by the author of *Suruchir Kutir*, intended for the juvenile class. It contains eight beautiful lessons in easy language, taken from real occurrences in life, illustrating the good moral conduct of children. It should form a text book in schools for young children.

Prabandha Kusum.—(Miscellaneous Pieces for the use of Indian ladies.) By Rajani Kânta Gupta.—Calcutta: printed at the S. B. S. Press, and published by W. Newman and Co. [1880.]

The Second Daughter-in-Law. By Siva Nâth Sastri.—Calcutta: W. Newman and Co. [1880.]

These two works, both commended by the *B. P. Opinion*, are the first of the "Mary Carpenter Series," issued by the Bengal Branch of the National Indian Association. The first work is a collection of miscellaneous pieces, including memoirs of celebrated

Indian heroes and heroines, short essays on natural history and science, &c. The *B. P. O.* thinks that the book would be rather difficult for little girls, but "quite suitable for young ladies of somewhat advanced studies."—"The Second Daughter-in-Law" is a tale of generous devotedness which ends tragically, but is meant to convey a lesson for imitation.

A Discourse on Education.—The Inaugural Address delivered at the Students' Association, Jessore. By C. C. Sen, Vice-President of the Association.—Calcutta: S. B. S. Press. 1880.

An earnest address by Babu Chandi Charan Sen, the late Brahmo minister of Jalpaiguri.

Adhyátma Tattva o Brahma Sádhan.—Spiritual Knowledge and Religious Discipline. Part I. By Pandit Bijoy Krishna Goswámi.—Dacca: East Bengal Press. [1879.]

(*B. P. O.*, Jan. 15, 1880.)—Pandit Bijoy Krishna's name is well known. He has spared no pains to collect texts from various Sanskrit works, to translate and annotate them, to aid in the spiritual contemplation of the Only One True God. This little book will be of incalculable benefit.

Sangit Pushpabali.—(Flowers of Song.)

A collection of 37 Hymns in Urdu, by Pandit Siva Náráyan Agnihotri of Láhore. (See p. 77 *ante*.) The *B. P. Opinion* highly commends their spiritual and poetic beauty.

The Bámábodhini Patriká.—(Teacher of Women.) Nos. 179 to 190. December 1879 to November 1880.—Calcutta: Published by Ashutosh Ghosh, 44, Sitárám Ghosh's Street.

This useful magazine, edited by the Assistant-Secretary of the Sádháran B. S., was resumed last December, and is again doing good work. I regret to be unable to notice its contents in detail this year.

ii. *The Brahmo Somaj of India.*

The Brahmo Pocket Diary and Almanack, 1880.—Calcutta: Indian Mirror Press, 6, College Square.

God-Vision in the 19th Century. A Lecture delivered on the occasion of the 50th Anniversary of the Brahmo Somaj, at the Town Hall, Calcutta, on Saturday, 24th January, 1880.—Calcutta: Indian Mirror Press. 1880.

The Theistic Quarterly Review. No. IV., January 1880. No. V., May 1880. Edited by P. C. M.—Calcutta: Indian Mirror Press. 1880.

These two Numbers (the only issues of this Review during the present year) display Mr. Mozoomdár's usual ability and eloquence, and continue to represent the peculiar views of the B. S. of India in his own refined and intellectual form, minimizing their most questionable features, and supplying others of a higher character. How far Mr. Mozoomdár's ideal picture corresponds with the reality of his leader's teachings, and how far even the representation here given corresponds with the earlier and healthier types of Brahmoism which are chiefly current elsewhere,—are questions upon which I cannot enter now. But one remarkable correspondence in the January No. of the Review must not be passed by. Mr. Mozoomdár

had addressed a series of questions to some of the Somajes in different provinces of India, requesting information as to the progress and prospects of Theism in each locality, its relations to Hinduism and Christianity, &c. Two letters are given in reply, from (1) Mr. M. G. Ranade, a leading Brahmo of Bombay, and (2) Mr. Bholanath Sarabhai, the venerable President of the Ahmedábád Somaj. These letters are extremely valuable and interesting, and I much regret to have no room for any quotations therefrom. It should be added, however, that Mr. Sarabhai's letter contains a friendly but decided remonstrance against the line recently adopted by the leaders of the B. S. of India; and Mr. Ranade also gives a hint in the same direction.

Tattva Nirnaya.—(Investigation of Truth.) Part I. By Dina Nath Banerji.—Calcutta: Indian Mirror Press. 1879.

A Brahmo friend kindly obliges me with the following details concerning this work. The author states that it has been written "for Bengali sisters, to instruct them, and to assist them in the habit of independent thinking." The subjects are treated in the form of dialogues between three women; one of whom asks questions, the second gives answers, while the third only puts in a remark now and then. The subjects are as follows:—Atoms and animals: Changes in animals and plants: Primitive state of man: Soul and brain: Immortality of the soul: Independence, *i.e.*, the power of man over his feelings and passions: Machinery of the human body: The Self-Existent (*i.e.*, God) and Nature: The permanent relation of the Creator to the creation: The Original Cause: Creator and Maker: Theory of Oneness (*i.e.*, that everything is God) discussed.

These subjects are treated in colloquial language, so as to be easily intelligible to women. The book contains much useful information, and is, on the whole, well and intelligently written.

Adeshbád ebang tatsambandhia Bichár. (The Doctrine of Inspiration, and Discussion thereupon.) By Durgá Dás Ráy.—Dacca: East Bengal Press, 1879.

Iswarer Priyakárjya Sádhan. (Doing the works which God loveth.) A Lecture delivered on the 8th of Fálgun, 1286 (Feb. 1880). By Durgá Dás Ráy.—Dacca: New Press. [1880.]

A Discourse on the Brahmic Doctrine of Inspiration. By Durgá Dás Ráy. Read in the East Bengal Theatre Hall, June 26, 1880.—Dacca: New Press. 1880.

These pamphlets are the production of a very earnest adherent of Mr. Sen's, who has also written long letters to me on the same subject, and is very anxious that his defence of his leader should receive a fair hearing in England. Passing over those portions of his writings which do not call for argument, we find the critical points presented thus, in the latest of his pamphlets (p. 6).

1. If we believe in a Living, Moving, and Acting God, we must also believe in Inspiration.

2. If we believe in Inspiration, we must believe it to be quite independent of the so-called morality of the world.

3. If we believe in the last, we must also admit that it is not un-Brahmic to apply the doctrine in a case like the Kuch-Behár marriage.

Of course the turning-point of this argument lies in the second clause, which the following extracts will more fully elucidate. The secessionist leaders, says the author, do believe in inspiration,—"only they are not prepared to accept it in its entirety."

They will not believe anything to be inspired which is not sanctioned by the 'moral code'—I will not say the 'moral law;' for Brahmos have no moral law which is not written in the heart of man by God Himself. But the Law written by God in the heart of man is the same thing with inspiration; consequently there is the same liability to mistake in reading and interpreting the Law, as there is in hearing the inspiration; so that no real advantage is gained by a mere change of name. . . . There is no such thing as a "moral code" universally assented to by all mankind. . . . To say nothing of the different schools of ethics and more particularly of that of the Derivative moralists, I cannot allow conscience to sit in judgment over Divine inspiration, even on the supposition that there was any such thing within us to decide the question of right and wrong, that is, if this conscience is not the same thing with what religionists call the Voice of God within. . . . To say, then, that we are not to believe in any inspiration which is not approved of by conscience, which is itself much in need of being looked after by something more trustworthy, is really arguing in a circle. The truth in regard to this subject seems to be that whether it be inspiration, conscience or reason, there must always remain an element of error in our decisions, so long as the subject of it is the fallible human free agency. . .

I must now allude to a plausible argument which is brought forward by our friends of the protesting party—I mean the one which is derived from what is called the absolute sinfulness of certain acts. Lying, stealing, murdering, and the like, are acts which by their very nature are immoral—they can under no circumstances be ever justified. Consequently, whenever a man commits any one of these, he can never be said to do so under Divine inspiration. As I said before, the argument is more plausible than real, and to expose its fallacy, I must remind my friends, that an act *per se* has no moral worth at all; *i. e.* unless at the same time we take into account the state of the actor's mind, we cannot assign any moral value to an act. If I have no free choice in the matter, if I am not fully aware of the consequences involved, and if my intentions are not bad, I believe nobody will ever blame me as a moral sinner for either "lying," "stealing," or "murdering." . . But let us grant for a moment that certain acts were by themselves absolutely right or wrong: would that weaken my position? Not in the least; for in that case, the supposed right or wrong action is such only when done by *man*—it has no reference whatever to other orders of beings, and to God more particularly. . . God's ways are always inscrutable, and let us not presumptuously try to judge His actions by our poor standard of morality, which at best can be but imperfect and onesided.

A more serious question remains yet to be asked in regard to this, viz., Is inspiration merely a subjective phenomenon? Is there no objectivity in the matter? (pp. 17-21.)

As the author's last letter to myself gives a still clearer exposition of his views on this point than the printed one, I take the liberty of extracting it. The quoted phrases are from a letter

of my own in reply to his first paper, which was intended for my last *Year-Book*, but arrived too late.

(Dacca, Sept. 3, 1880.)—. . . . A few words more by way of reply to some of your objections.

(1) *Inspiration.*—Inspiration with us is an *objective reality*, and as such, it is under no necessity to be distinguished as "ordinary" or "extraordinary." All impulses which are objectively perceived to come from God, whether through "those instincts, feelings and principles, &c., which He has implanted in us all," or in any other "extraordinary" way, are inspiration with us. Consequently, no impulse however natural, however good, and however in conformity with the received ideas of the world, is a command from God, if it but want the element of objectivity in it. Hence "the formation of right habits of action," however *useful* it may be for the prevention of *crimes*, is no very great thing with the Brahmo Somaj, whose sole object is to bring the Living God at every man's door. Neither do we at all care for the "lawfulness" or otherwise of an act, unless the law is *perceived* to come directly from the Law-Giver's Hands. As to any "test" for inspiration, I hope the objection will at once suggest itself to you when I say that "good" and "bad" actions are relative terms; and are such only according as circumstances happen to make them. Our belief in regard to this matter is, that the dealings of God with us are by means of a special faculty, whose renderings of God's commands are at least as sure and unerring as those of the faculties of sight, hearing, and the like.

(2) *Idolatry.*—Mr. Sen *does not* countenance idolatry as such, and he would most assuredly have considered any tinge of it in the Kuch-Behar marriage a high-treason against God, had not its rejection involved a disregard of His *direct command*, which, I need not repeat, is the only law of right or wrong for a Brahmo.

A more complete Antinomianism than this could scarcely be put forth. It completely abolishes the moral solidarity of mankind; for when any man can at any moment receive a divine exemption from moral obligations, what security can remain for your neighbour's conduct? Nor does this theory leave us any more trust in God than in man. By representing His Will as a series of celestial caprices, it destroys all power of real reliance upon His character. He can, it appears, even give a "*direct command*" to perform an act which would otherwise have been rightly accounted as "high-treason" against Himself! One is reminded of the "Brethren of the Free Spirit" in the 14th century, who held that they were under the special guidance of the Holy Spirit, even when their actions were of a most questionable character. Nothing can bring greater discredit upon the doctrine of "a Living, Moving, and Acting God," than this disastrous inversion of true religion which claims the direct ordinance of Heaven for the errors of men. Instead of striving to learn God's thoughts and purposes from all the countless channels of nature, life, and faith, through which He expresses them, the Antinomian confines the spiritual apprehension of Him to one single phase of the last-named faculty, and from that alone, unsupported, unbalanced, he constructs a mental image which he worships as God. Doubtless the error is one that may be made by good and honest men; but it is none the less fraught with

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danger to mankind. It may be worth while to read the following singular warning against it which appeared as a "Devotional" in the *Sunday Mirror* of January 20, 1878, shortly before the official announcement of the Kuch-Behár marriage.

I have strangely got into the habit, O my God, of crediting Thee with all my ideas and plans. I, as Thy servant, ought to follow only Thy commandments, forsaking all that pleases me and adopting whatsoever is agreeable to Thee. But instead of doing this, I strive to follow my own plan and schemes and then ascribe to Thee their authorship. Having come so far in the path of religion, I feel it a humiliation to believe that I am carrying out my own wishes. I would fain believe that in all my doings I only follow Thy leading, and I feel glad when people give me credit for obeying Thy will and sacrificing my own. But as self-sacrifice is a hard thing, and I am carried away by my own ideas, feelings, and tastes, all that I can do is to make myself and others believe that everything I do is the Lord's doing, and that all my purposes are divine purposes. Thus errors and vices in my life become sacred in my estimation in the course of time with the imaginary imprimatur of Thy seal. Lord, deliver me from this delusion.

To which concluding petition, every friend of the Brahmo Somaj will heartily say, Amen.

Bidhán Bhárat: athárt Yug dharma máhátmya pratipádak Hari lilá Mahákábya.—A great poem on the doings of Hari: purporting to make evident the glories of the Eternal Religion. Part I.—Calcutta: Indian Mirror Press. 1802 Sakábdá (1880).

The *Sunday Mirror* of Sept. 12, 1880, highly praises this book, entitling it "The Epic of the New Dispensation,"—and informs us that "it finishes the tale which began thousands of years ago in the Vedas, was repeated subsequently in the Rámáyan and the Mahábhárat, and, renewed in the life of Chaitanya, culminated at last in the New Dispensation of the Brahmo Somaj." As considerable importance seemed to be attached to the work, I requested a Bengali friend to examine it for me, and from his report I condense the following account.

The argument of the poem may be thus briefly summarized. After India had suffered great wrong at the hands of the Mahometans, God was pleased to transfer the sovereignty over her to the mighty English. These latter brought with them new lights of science and new ideas; but unfortunately, with the advance of enlightenment there came also a host of corrupt practices.

. . . Many so-called reformers, but, in fact, slaves of passion, demons in human shape, are, under the guise of reforming our country, winning over many men and women to the paths of vice, and sending them to hell.—But at this time Nature presages that something is going to happen. . . . These signs prove to be the precursor of the birth of the New Dispensation, and the convocation of the Gods by Hari, who, holding the new-born Babe in his arms, addresses them thus:— . . . "I appear in different ages, in different countries and in different guises, to save mankind. I am *this* time going to appear in the shape of a child, to kill the demons and save all men and women. . . . I will take as my servants the faithful New-dispensationists, and will protect them in my bosom. In my church there shall be no

place for my eternal foes—those infidels, the unbelievers in my New Dispensation. They shall be blown away like chaff by my winnowing-fan, and I shall carefully collect the grains only. My beloved daughter Victoria will serve me," &c., &c.

Then Hari anoints his new child. All the sages and prophets do homage to it. A hymn is then sung in praise of Hari.

Every one is enchanted. Even Hari lent his own voice to sing his own praise. By the sweet melody of his voice all heaven became mad with excitement. Chaitanya, lifting up his arms, began to dance. The example becomes catching. All the Gods and men that were present, become imbued with this wild spirit. Mahomet dances with David. Narada dances with Paul, shouting "Hari, Hari." John, "the eater of locusts," also joins in the dance, as do Confucius, Luther, Peter, Sakya Muni, Moses, and many others too numerous to mention. All the believers in the New Dispensation join the Gods in their dance.

Finally the new Child goes forth to conquer the world from the hands of Satan's followers, and after a fierce conflict, the latter are seized by the heavenly guards, who, holding them by the hair, hurl them down into hell. Thus was the victory of the New Dispensation accomplished.

I think my English readers will not need any further selections from the Epic of the New Dispensation.

iii. *Provincial Somajes.*

The Reverend Padre's Address. A Satirical Poem in the Ballad Metre. By Bepin Bihary Bose [of Allahábád], M.A.—Calcutta: Roy Press Depository, 14, College Square.

The Address here satirized appears to have been one of those violent utterances by which the narrowest class of European missionaries obscure and distort the Gospel of Christ. The Brahmo hearer's feelings on hearing it were very natural; but his attempt to express them in English verse is a total failure.

The Saddarshana-Chintanikâ, or, Studies in Indian Philosophy, Monthly Nos. from July 1879 to August, 1880.—Puná: Sadashive Petha, House Municipal, No. 641.

Ahmedábád Prárthaná Somaj. Report for 1879. Printed at the Hitechhu Press, by Jeysing Mooljee, Patel.

The greater portion of this pamphlet consists of an earnest and able dissertation on the prospects of Theism in India. It would appear to be from the same hand as the letter already referred to from Mr. Bholanáth Sarabhai, the President of the Ahmedábád Somaj; but it deals with the subject more systematically, and goes more deeply into the problems lately mooted concerning inspiration, prophets, idolatry, &c. I have no room for any quotations, but cannot pass it by without congratulating the Brahmos on this calm, thoughtful, yet zealous defence of Theism from one of the leading provincial Somajes. It is a happy omen for the increasing solidarity of the Theistic Church.

STATISTICAL TABLES.

1. List of the Brahmo Somajes in 1880.

N.B.—During the past year, nearly a dozen new Somajes have been started in different parts of India; but I wait to include them in the List until they have celebrated their first Anniversary.—Those Somajes which possess a meeting-house or Mandir of their own are marked by a *.

BENGAL.

No.	Name of Somaj.	Date of Foundation.
1.	*Calcutta. Ádi Bráhmo Somáj ..	1830
2.	* „ Bráhmo Somáj of India..	1866
3.	* „ Sádháran B.S.	1878
4.	„ Áhiritolá ..	1878
5.	„ Chunápuker	1869
6.	„ Colutolá ..	1860
7.	„ Garpar	1869
8.	„ Khidirpur	1876
9.	„ Sankaritolá	1867
10.	„ Shámbázár	1863
11.	„ Simlá	1871
12.	„ Sinduriápati	1863
13.	„ Táltalá	1873
14.	Árráh	1878
15.	*Bágháchrá	1863
16.	*Baráhanagar	1864
17.	Báráset	1870
18.	*Báripur	1871
19.	*Barisál	1861
20.	*Behálá	1853
21.	Berhampur	1864
22.	Bhágalpur	1862
23.	*Bhowánipur, 1	1852
24.	„ 2 (Suburban) revived	1878
25.	*Boáliá (Rájsháhi)	1864
26.	*Bogra (Bagurá)	1860
27.	*Boluháti	1857
28.	*Bráhmanbáriá	1865
29.	*Burdwan	1860
30.	*Chandernagar	1860
31.	*Chinsurá	1864
32.	*Chittagong	1855
33.	Commillá (Tripurá)....	1854
34.	*Dacca (East Bengal B.S.)	1846
35.	Darbhanga.....	1872
36.	*Dárjiling	1877
37.	Dharmapur	1872
38.	Dinájpur	1868
39.	*Faridpur	1857
40.	Goári	1879
41.	*Gyá	1866
42.	*Harinábhi	1867
43.	*Házáribágh	1866
44.	Hugli	1869
45.	Jalpaiguri (Northern Bengal B. S.)	1869
46.	*Jámálpur	1869
47.	*Jangalbári	1876
48.	Jhinadáhá	1876
49.	*Kákiniá	1869
50.	*Kalná	1868
51.	*Khatorá	1878
52.	*Konnagar	1863
53.	*Krishnagar	1844
54.	*Kuch Behár	1873
55.	*Kumárkháli	1849
56.	Kushtiá	1879
57.	Maheshpur	1869
	„ revived ..	1879
58.	Mahestolá	1875
59.	Máldaha.....	1868
	„ revived	1875
60.	Málipárá	1876
61.	Matihári.....	1874
62.	Midnápur	1846
63.	*Monghyr (Behár B. S.)	1867
64.	Mudiáli	1873
65.	Murshidábád.....	1874
66.	*Mymensingh.....	1853
	„ Branch B. S.	1867
67.	*Noákháli	1876
68.	Pabná.....	1857
69.	Páchámbá	1874
70.	Pirozpur.....	1878
71.	Purniá	1878
72.	*Rámpur Hát.....	1874
73.	*Ránchi	1868
74.	Rayna	1877
75.	*Saidpur	1878
76.	Serampur	1861
77.	Sháhápur	1874
78.	*Siliguri	1879
79.	*Sirájgunge	1875
80.	Sylhet.....	1863

Ássám.

81.	*Dhubri	1875

No.	Name of Somaj.	Date of Foundation.
82.	*Gowhátti	1870
83.	*Nowgong	1870
84.	*Shillong	1874
85.	Tezpur, 1	1871
86.	,, 2 (Central Ássám B. S.)	1878
	ORISSA.	
87.	Bálásore and Provincial combined	1879
88.	*Cuttack, 1	1865
89.	,, 2 (Utkal B. S.)	1869
	N. W. and CENTRAL PROVINCES.	
90.	Alláhábád, 1	1864
91.	,, 2 (Northern India B. S.)	1867
92.	Banda	1877
93.	Bareilly	1860
94.	Bráhma Grám (Mundla)	1879
95.	Cawnpur	1865
96.	Dehrá Dhun	1865
97.	Gházipúr	1872
98.	*Lucknow (Oudh B. S.)	1867
	THE PANJÁB.	
99.	*Láhore, 1 (Panjáb B. S.)	1863
100.	* ,, 2, Sat-Sabhá	1870
101.	,, 3, New Prayer Meeting	1879
102.	Amritsar Prayer Meeting	1879
103.	Derá Gházi Khán	1879
104.	Multán	1875
105.	Rawal Pindi	1867
106.	Rupar	1879
107.	Simla Hills	1875
	WESTERN INDIA.	
108.	*Bombay Prárthaná Somaj ,, ...	1867
109.	*Ahmedábád ,, ...	1871
110.	Barodá ,, ...	1878
111.	Broach ,, ...	1876
112.	Kairá (branch of Ahmedábád P. S.)..	1876
113.	Nariád P. S.	1878
114.	Navaserai ,, ...	1878
115.	Pandharpur ,, ...	1876
116.	Petlád ,, ...	1878
117.	*Puná ,, ...	1870
118.	Sojitrá ,, ...	1878
119.	Surát (revived) ,, ...	1878
	SINDH.	
120.	*Hyderábád Brahmo Somaj	1868
121.	Karáchi Prárthaná Somaj	1869
	SOUTHERN INDIA.	
122.	Madras (Southern India B.S.), revived.....	1879
123.	Bangálore, 1 (Nagara Pettah)	1867
124.	* ,, 2 (Regimental B. S.)....	1871
125.	,, 3 (Arula Pettah)	1872
126.	,, 4 (Cottonpettah)	1879
127.	Salem	1866

2. BRAHMO MARRIAGE REGISTRARS IN 1880.

Under the Native Marriage Act (III of 1872).

City of Calcutta .... { NORENDRO NÁTH SEN. / DURGA MOHAN DÁS.

Suburbs of Calcutta .... { BHUBAN MOHAN DÁS. / SASIPADA BÁNERJI.

District of Hugli ..... SHIB CHUNDER DEB.

,, Dacca ..... GOVINDA CHANDRA DÁS.

,, Bogra ..... DWARKÁ NÁTH RÁY.

,, Ássám ..... JAGAT CHANDRA DÁS.

The Registrar of Calcutta and the Sub-Registrars at the chief stations of District Judges are ex-officio Marriage Registrars under the Act.

3. SUPPLEMENTARY LIST OF BRAHMO MARRIAGES FROM 1864 TO 1877.

I have already explained (p. 50) how it was that the Brahmo Marriage Register given in my last *Year-Book* failed to contain the following list of marriages celebrated between the members of the Bágháchrá Brahmo Somaj. Another inadvertent omission, now supplied, was the marriage of Babu Jyotirindra Náth Tágore, the present Secretary to the Adi Somaj. As the last number in the Register was 93, I continue the numbering at 94.

No.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.	
94	1864 May 29	Bágháchrá	MALLIK, Mati Lál	26	Piráli Bráhman	Son of Manik Chandra Mallik.	
			MALLIK, Sarvamangalá	13	Ditto	D. of Pitámbar Mallik.	
95	1864 June 17	Kulbáriá	MALLIK, Akrur Chandra	25	Ditto	Son of Pares Náth Mallik.	
			MALLIK, Bhuvanesvari	11	Ditto	D. of Chandra Náth Mallik.	
96	1864 June 17	Kulbáriá	MALLIK, Nanda Kumár	24	Ditto	Son of Golak Chandra Mallik.	
			MALLIK, Patesvari	9	Ditto	D. of Chandra Náth Mallik.	
97	1864 June 23	Sankarpur	MALLIK, Rishivar	29	Ditto	Son of Prem Chand Mallik.	
			MALLIK, Mánadá Sundari	13	Ditto	D. of Chaitanya Charan Mallik.	
98	1864 July 9	Bágháchrá	MALLIK, Káli Kumár	28	Ditto	Son of Rup Náráyan Mallik.	
			MALLIK, Prasanna Mayi	11	Ditto	D. of Dayál Chánd Mallik.	
99	1872 March	Bágháchrá	MALLIK, Syámá Charan	22	Ditto	Son of Hara Chandra Mallik.	
			MALLIK, Sasimukhi	13	Ditto	D. of Bholánáth Mallik.	
100	1872 March	Sankarpur	MALLIK, Baikuntha Náth	26	Ditto	Son of Ráj Chandra Mallik.	
			MALLIK, Annadá Sundari	13	Ditto	D. of Ganesh Chandra Mallik.	

No.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.
101	1872 March	Sankarpur	MALLIK, Amrita Lál	26	Ditto	Son of Manik Chandra Mallik.
			MALLIK, Meghmálá	13	Ditto	D. of Mrityunjay Mallik.
102	1872 June	Sankarpur	MALLIK, Biresvar	29	Ditto	Son of Raj Chandra Mallik.
			RAY, Kásisvari	14	Ditto	D. of Káli Prasanna Ráy.
103	1875 April	Kulbáriá	MALLIK, Rádhá Náth	26	Ditto	Son of Jagat Chandra Mallik.
			MALLIK, Jádumani	13	Ditto	D. of Káli Kumár Mallik.
104	1875 April	Sankarpur	MALLIK, Pares Náth	26	Ditto	Son of Kangsadhar Mallik.
			MALLIK, Golap	9	Ditto	D. of Jadu Náth Mallik.
105	1877 Nov.	Kulbáriá	MALLIK, Tinkari	25	Ditto	Son of Haladhar Mallik.
			MALLIK, Bidhumukhi	14	Ditto	D. of Káli Kumár Mallik.
106	1868 July 5		TÁGORE, Jyotirindra Náth		Pirâli Brâhman	5th son of Debendra Náth Tágore.
			GÁNGULI, Kádambari		Brâhman	2nd d. of Syámá Lál Gánguli.

Besides these, there were "three marriages performed according to Brahmo rites" at Mangálore, some time between May 1870 and December 1872, as reported in the *Theistic Annual* of 1873 by Ullal Roghunáthya, a leading member of the Mangálore Somaj. He adds that these marriages "were performed by their own minister, Jarappa. The brides and bridegrooms in two cases, I suppose, were under age." These three bring the number of Brahmo marriages, from July 1861 to August 1879, to 109.

4. Brahmo Marriages during the Year 1879-80.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.
110	1879 Nov. 9	Bombay	Godbole, Balvant Govind	30	Kokanastha Bráhman	Vákil of the Thâná District Court, and a member of the Prárthaná Samáj.
			Yavatkar, Umábai *(Widow)*	19	Deshastha Bráhman	D. of Rám Chandra Moreshwar Gholap and widow of Gangádhar Chintáman Yavatkar.
111	1879 Nov. 11	Kálikachha (in Tipperá)	Nandi, Mahendra Chandra		Káyastha	Son of Ananda Chandra Nandi.
			Sen, Saudámini		Vaidya	D. of Ráj Mohan Sen of Vikrampur.
112	1879 Nov.	Calcutta	Ráy, Ánanda Chandra	28	Káyastha	Native Doctor at Siliguri.
R.	21		——, Anuja Nandini *(Widow)*	21	Bráhman	Inhabitant of Báli.
113	1879 Nov.	Calcutta	Chakravarti, Bipin Mohan *(Widower)*	27	Bráhman	Sub-Registrar of Govindgunge in Bogra.
R.	22		——, Khiroda Sundari *(Widow)*	20	Ditto	
114	1879 Dec. 9	Calcutta	Ráy, Káli Náráyan	27	Káyastha	Editor of the Dacca "East."
R.			Bose, Hemlatá	14	Ditto	D. of Hara Náth Bose of Mazilpur.
115	1880 April	Alláhábad	Maitra, Gangá Prasád	29	Bráhman	Son of Kishori Lál Maitra.
			——, Annadá Mayi *(Widow)*	21	Ditto	D. of a Hindu Pandit at Benares.
116	1880 April 21	Calcutta	Mozoomdár, Dwarká Náth Bose		Káyastha	Sub-Deputy Magistrate & Collector.
			——, Kámini			Educated at the Metropolitan Female School of Indian Reform Association.
117	1880 Aug.	Calcutta	Mallik, Kurun Chunder	32		Stationer in Calcutta.
R.	21		——, Haridási	25		
118	1880 Oct. 16	Itná (District of Mymensingh)	Chakravarti, Mahesh Chandra	25	Bráhman	Pandit in the Kuch Behár School.
			Biswás, Baradá Sundari	15	Káyastha	Second d. of Káli Kishore Biswás.

5. Periodicals under Brahmo Management in 1880.

Place of Publication.	Name of Journal.	Language.	Period and Subject.	Editor or Proprietor.
Calcutta	Indian Mirror (Daily)	English	Daily general newspaper	Norendro Náth Sen and Krishna Bihári Sen, M.A.
,,	Ditto, Sunday Edition	English	Weekly religious newspaper	Krishna Bihári Sen, M.A.
,,	National Paper	English	Weekly general newspaper	Nobo Gopál Mitter.
,,	Sulabh Samachár (Cheap News)	Bengali	Weekly social and educational do.	Indian Reform Association.
,,	Brahmo Public Opinion	English	Weekly religious, political, and educational newspaper	Bhuban Mohan Dás.
,,	Tattva Kaumudi (Moonlight of Knowledge) [Knowledge)	Bengali	Fortnightly religious newspaper	Organ of the Sádháran Brahmo Somaj
,,	Dharma Tattva (Religious	Bengali	Fortnightly religious newspaper	Brahmo Somaj of India.
,,	Tattvabodhiny Patriká (Teacher of Knowledge)	Bengali	Monthly religious newspaper	Ádi Brahmo Somaj.
,,	Bhárati (The Indian)	Bengali	Monthly general magazine	Dwijendra Náth Tágore.
,,	Bámábodhiny Patriká (Teacher of Women)	Bengali	Monthly magazine for the instruction of women	Umesh Chunder Dutt, B.A.
,,	Abalábándhab (Friend of Women)	Bengali	Ditto, ditto	Dwarká Náth Gánguli.
,,	Paricháriká (Hand-maiden)	Bengali & Eng.	Ditto, ditto	Protáp Chunder Mozoomdár.
,,	Balak Bandhu (Boys' Friend)	Bengali	Fortnightly illustrated journal	Indian Reform Association.
,,	Theistic Quarterly Review	English	Quarterly religious magazine	Protáp Chunder Mozoomdár.
Baráhanagar	Bhárat Sramjibi (Indian Workman)	Bengali	Monthly cheap journal	Sasipada Bánerji.
Harinábhi (24 Pergunnas)	Bhárat Sangskarak (Indian Reformer)	Bengali	Weekly general newspaper	Umesh Chunder Dutt, B.A.
Dacca	The East	English	Weekly general newspaper	Kali Náráyan Roy.
,,	Dacca Prakásh (or publication)	Bengali	Weekly secular & religious newsp.	Gobind Chandra Roy.
,,	Bangabandhu (Friend of Bengal)	Bengali	Fortnightly religious newspaper	Kailásh Chunder Nandy.
Mymensingh	Bhárat Mihir (Indian Sun)	Bengali	Weekly general newspaper	Anáth Bandhu Guha, B.A.
,,	Sanjibani [hood	Bengali	Ditto	Srináth Chanda.
Láhore	Bradir-i-Hind (Indian Brother-	Urdu	Monthly religious magazine	Pandit Siva Náráin Agnihotri.
Bombay	Subodha Patriká (Good Thoughts)	Marathi & Eng.	Weekly cheap journal	Bombay Theistic Association.
Bangálore	Brahma Gnána Bodhini (Theistic	Tamil	Monthly religious journal	Iyasámi Mudeliar.
Salem	Salem Patriot [Instructor)	Tamil & Eng.	Fortnightly general & religious journal	S. P. Narasimalu.
Coimbatore	Coimbatore Patriká	Vernacular	Fortnightly journal	Ditto.

Adesh, command.
Adi, first, original.
Anusthán, a religious ceremony.
Anusthánic Brahmo (an), one who performs all domestic ceremonies with strictly Brahmic rites. Of these *anusthán*s there are five: viz., (1) *Játkarma*, thanksgiving after the birth of a child; (2) *Námkaran*, naming a child, usually performed after the 6th month (and sometimes called *annaprásan*, or rice-eating, from the custom of giving rice to the child for the first time on that day); (3) *Bibáha*, marriage; (4) *Anteshtikriyá*, funeral; (5) *Srádha*, commemoration of the dead. This occurs for the first time shortly after the funeral, and afterwards on special occasions.
Bámábodhiny, woman-enlightening, from *bámá*, woman, and *bodhiny*, an enlightener.
Bhakti,—loving faith in God. *Bhakta*, a devotee.
Bhárat, India.
Brahma, the Supreme.
Bráhma Dharma, the religion of the One True God; Brahmoism, or Theism.
Bráhmica (f) } a Theist.
Bráhmo (m) }
,, *Somáj*, Theistic Church.
Dharma, religion; lit. the sacred Law.
Mandir, a temple or church.
Mofussil (noun), the provinces; (adj) provincial.
Patriká, a periodical paper; lit. a document.
Prárthaná, prayer.
Priti-bhojan,—love-feast.
Sabhá, an association.
Sádháran, general, universal, open to all.
Sakábdá, the Bengali era of Sálivá-hana, dating from the middle of April, A.D. 78.
Sangat, united. *Sangat Sabhá*, an association for religious conversation.
Sankirtan, *San*, together, *kirtan*, praise: a peculiar kind of popular hymn, sung in chorus.
Sloka,—a verse, or text.
Somáj, society; an assembly, or church.
Tattva, — truth; *Tattvabodhiny*, — truth-informing, or teaching.
Utsab, a religious festival. *Mághotsab*, the anniversary festival of the Brahmo Somaj, held on the 11th of Mágh, *i.e.*, January 23.
Yoga,—religious abstraction, or solitary communion with God. *Yogi*, —one who cultivates *Yoga*.

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